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IRISH TEXTS SOCIETY  
COMANN NA SGRÍBEANN GAEILGE



VOL. VIII

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1905

18

“A uairle éireann díne,  
Céimib lom-luad bua leabhar.”

MAC CRUITIN.

FORAS PEASA AR ÉIRINN

le  
seatrún céitinn, D.D.

THE HISTORY OF IRELAND

BY  
GEOFFREY KEATING, D.D.

# FORAS FEASA AR ÉIRINN

le

SEATRÚN CÉITINN, D.D.

AN DARA IMLEABAR

i n-a bfuil

URMÓR AN CÉIOLEADAIR DEN STAIR

**"Finibus occiduus describitur optima tellus  
Nomine et antiquis Scotia dicta libris."**

S. DONATUS.

**"Inis fa réim i gcéin 'ran iadéar tó,  
U'á nglairto luét léigín tíg éiréann fialmhair cáil."**

Translation by A. uA R.

MCMVIII



THE  
HISTORY OF IRELAND

BY  
GEOFFREY KEATING, D.D.

VOLUME II  
CONTAINING  
THE FIRST BOOK OF THE HISTORY FROM  
SECT. XV TO THE END

EDITED  
*WITH TRANSLATION AND NOTES*  
BY  
REV. PATRICK S. DINNEEN, M.A.

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1908

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UNIVERSITY OF TORONTO

CIOMHNAIM FÁ COMAIRCE

DUIRNE

CRAOIBE AN CÉITINNIG

‘oe

CONNRAÓ NA SAEÓILGE

na leabhair feo do rchíob

SEACTRUM CÉITINN

ar

STAIR NA HEIREANN

mar chúinnuigad ar a raočar

ar ion

CEANZAN NA NGAEOEAL

PAÓRAIG UA DUINNÍN

Ὡά μὲν ἐὼς ὠαὶ ὄρε, ἃ ἔλεον ἰκνύε ἄναρ παῖδῶν,  
ὀρόνλαοιτε ἱρ ῥόρ ἡνίοπα ῥέτα Οἰλιόλῃ κα ἡρεαρο,  
ἡό βροῦδαοιμε ἱρ βροιλῆιλρεᾶτ ἐλanna λῖρ ὀάιν  
Ἡο οεο ἀρίρ ἡί τόςφαιθε λῖδ παηηαιρεᾶτ ῥῡάιλ.

ἡόιοιῖμ Ἡο ῥόφιορ Ὡά μὲν ἄρῡοιη ὠαὶ ὄ τῡᾶτ  
ἀρ ἡόρ ὀοιη ἀρ ἃ ῥόρῡαιθε ἱρ ἀρ εᾶτῡα ἃ λᾶῡ,  
ἡό ῥόρ ἡηῡῡτ ἄρ ἡεοηᾶῖεᾶδῡραη Οῡαη ὀα ἄάιθ  
Ὡο ἔλῡρῡαίλ ἡᾶ ἄῡᾶοιη ἡᾶ ῡαῡρεᾶθ ῡῖδ ῡάιῡτ.

ἡιλλῡam ἡᾶ ἡεηῡᾶῡ.

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## PREFACE.

AN edition of Keating's *Foimhí Fearda*, with translation and notes, was undertaken for the Irish Texts Society some ten years ago, by the late lamented Mr. David Comyn; and the first volume appeared in 1902. Mr. Comyn, however, while engaged in the preparation of the second volume, was overtaken by a serious illness, which made it necessary for him to abandon the undertaking. In February, 1907, the present editor reluctantly undertook the completion of the work, as far as text and translation are concerned. Mr. Comyn's plan included a supplementary volume of notes; and in the two volumes now issued, the lines of the text are numbered continuously, and thus a system of reference is secured for the purpose of future annotation. The plan of the work and the size to which these volumes have grown made the insertion of notes other than textual ones impracticable. The reasons which induced the editor to follow a text differing considerably in style from that mainly used by Mr. Comyn are given fully elsewhere in this volume.

The volume edited by Mr. Comyn contains the *Óion-bhíollac* or Introduction, together with a portion of Book I. of the *Foimhí Fearda* or History, that portion amounting to almost an eighth of the entire *Foimhí Fearda*. The first of the two volumes now issued gives Book I. of the *Foimhí Fearda* from the point at which Mr. Comyn's volume left off to the end. The second volume gives the whole of Book II. Thus the present volumes contain rather more than seven-eighths of the entire *Foimhí Fearda*, excluding the Introduction. There only remain the Genealogies and Synchronisms, which, with



indices, etc., must find a place in the volume of notes without which the work cannot be regarded as complete.

These volumes are issued at a time when the Irish text they contain will have a far larger circle of readers than they would have had at any time during the past hundred years. The work, too, is one of great and many-sided interest. It is of interest to the historian, the antiquarian, the ethnologist, the philologist, the *littérateur*. In some of the byways of Irish history, it is our only source of information. It is a storehouse of excellent Irish prose, almost modern in style and language. The second book, which is contained in the second of the volumes now issued, giving the History of Ireland from the coming of St. Patrick to the Norman Invasion, is as interesting as a fairy tale.

The *Foirmar Fearda* was finished probably in 1633 or 1634; and now, after a lapse of nearly three centuries, it appears in print, in full, for the first time. The annotation of the *Foirmar Fearda*—a work scarcely less important or less difficult than the annotation of the “Annals of the Four Masters”—will require years of patient labour and research. Still it is no inconsiderable advantage to the student to have the entire text in a convenient form accompanied by a translation, and to have, moreover, a system of reference which will facilitate the work of research.

The editor has to acknowledge gratefully the kindness he received from authorities and assistants while using, in the preparation of this work, the libraries of Trinity College, the Royal Irish Academy, the Franciscan Convent, Merchants' Quay, and the King's Inns, as well as the National Library. He has, moreover, to thank his friends *Ṭadg O'Donnell* and *Riocard ua Foghlú* for help given in reading the proof-sheets.

ṖÁDORAIS UA DUINNÍN.

bairé áta cliač, bealltaine, 1908.

## INTRODUCTION.

THE *Foimhí Fearda* has been preserved in several good manuscript copies, although the original appears to have been lost. No Irish work of equal extent ever became so popular. There are more complete copies of the work extant than of any other work in the Irish language of the same length. The work seems to have been finished in 1633 or 1634. The former date is mentioned in a copy in the Franciscan Library, Merchants' Quay, and the same date is given elsewhere. In the second book a collection of letters made by Ussher is quoted. Now, these letters were published in 1632. Hence it is certain that the work was not finished earlier than, say, the close of that year. There are some dozen copies of the *Foimhí Fearda* in Dublin alone dating from the seventeenth century. Of these probably six were written in the author's lifetime. Of the two excellent manuscripts in the Franciscan library ( $F_1$ ,  $F_2$ ), one ( $F_2$ ) bears dates ranging between 1638 and 1652, and the other, though undated, is at least equally early. There are four early manuscript copies in the T. C. D. library. Three of these by the same scribe are undated. To one of them ( $M_2$ ), as we shall see later, the date 1645 has been assigned; and the others are probably not much later. The fourth ( $D$ ) bears date 1646. A copy, now imperfect, the property of Rev. Patrick Power, of Waterford ( $P$ ), was made in 1647. The copy in the King's Inns' library ( $M_3$ ) bears date 1657. The copy in the Reeves' Collection, R. I. A., is dated 1641 for the first part of the book. Other copies in the same library bear date 1666, etc. There is an imperfect copy of Book II. in the same library, dated



1643. A copy in the British Museum (Eg. 107) was finished in 1638.

Though some good copies of the work were made in the early part of the eighteenth century, still a rough division might be made between the copies written in the seventeenth and in the later centuries, the former being naturally the more reliable. If, then, we divide the copies of the *Ῥομῶν Ῥεῖρα* broadly into early and late, the year 1700 will form a good line of division between them. But there is another division which has to be made of the manuscript copies of this work. They may be divided into copies written in an archaic style, and copies written in a more modern style. If we take a copy of each of these classes of the same date or thereabouts, we shall find the matter of both substantially the same, paragraph for paragraph, and the words mostly the same, the language having, however, got an archaic setting in the one, while it tends towards the modern in the other; the syntactical system, too, differs somewhat in both classes: thus sometimes the passive construction of the one corresponds to the active of the other. The language of the archaic copies is, on the whole, more elegant. There is a marked effort in them to avoid unnecessary repetitions of the same noun several times in the same sentence. There is, too, an effort made to use a more precise terminology. Thus, in the modern copies, the petty prince is usually called *πρί*, in the archaic copies the word used is *πρίαις*.

The phrase *ῥᾶβ πριόδακτ ἐρηεαν*, which is used of the kings so often in the modern copies, becomes *ῥᾶβ ἀν πριγε* in the archaic copies. The order of words, and even the words themselves, are so different in the same sentence in both copies that to supply 'various readings' to the one from the other would amount to practically printing the two versions. On the whole, greater care and accuracy are displayed in the verse quotations, and in the forms of some proper names, and in the inflections of nouns, etc., in the

archaic copies than in the modern ones. The verbal forms are a shade older also.

Now, it is certain that the difference between the two classes of copies does not arise from these copies having been made at different periods. The oldest copies we have are modern in style, such as the Franciscan copies, the Reeves copy,  $M_4$ ,  $M$ , Eg. 107, etc. Of these early copies so many exist that there cannot be any reasonable doubt that the work not only existed, but was widely known in its modern form, during the author's lifetime. It is perhaps needless to state that all the eighteenth-century copies are modern in style. On the other hand, archaic copies must have existed at an early date. Indeed, it seems highly probable that an archaic version existed in the author's lifetime. Father Power's copy is dated 1647—that is, it is stated in the manuscript, in a later hand, that 1647 was its date. Keating was probably still alive in that year. Only four archaic copies are known to me, and none of them is now complete. These are  $M_1$ , T.C.D., a copy made by the celebrated scribe, John son of Torna O'Mulchonry; the latter portion of  $M_2$ , which has been ascribed to Michael O'Clery; Father Power's copy made in 1647; and a copy (S) in the Stowe MS. C. IV. 1, which, like Father Power's, only contains portions of Book I. and Book II., the  $\text{Dionbholldac}$  being lost. The Stowe copy is undated, except that the year 1696 is to be found in the marginal scribbling; but it is probably earlier than 1650. O'Donovan speaks highly of  $M_1$  in several passages of his works; but, as he died in 1861, he could not have seen  $M_2$ , and he certainly never draws attention to the difference in style between  $M_1$  and the other copies available in his time. O'Curry speaks in terms of the highest praise of both  $M_1$  and  $M_2$  (he could only have seen  $M_2$  the year of his death), and states that they are by the same scribe, and are probably the best copies ever made of the work, 'not excepting the original'; but never does he point out that, though covering the same ground, they





Convent, and afterwards transferred to Louvain and Rome. It is to be found in all parts of the country and in places abroad. The earliest known copies are in the modern style, and a few of them were made only a couple of years after the work was finished ; while of the archaic version no single complete copy is known to me, and scarcely could a complete copy be made from the four imperfect copies that have come down to us. It would appear, then, that the modern version was the one intended by the author for general use. The question arises, Did the author himself produce the archaic version from the modern one ? It seems certain that the archaic version was made in the author's lifetime. The date 1647 claimed for P brings us at least very near the author's lifetime, if not actually to it. S also seems a very early copy, though its precise date cannot be determined. Then the author's name is used in the archaic version, just as in the modern ; and the few passages in which there is a personal note are given with the same simplicity and directness. It is improbable that any scribe would have taken on himself the task of re-writing Keating's book in a more archaic form, and using the author's name during his lifetime without his express consent. In the same way it is scarcely likely that a scribe of repute would transform a well-known author's work after his death, and affix his name to it. It does not seem probable, therefore, that the archaic version was made without the author's knowledge and consent. We must infer, then, that the author either made the adapted version himself or employed a scribe to do it in his name. It is more likely that he employed a first-class scribe than that he did the work himself.

The earlier copies of the modern version that have come down to us may be roughly divided into two classes, the classification being based on orthographical considerations. As types of these two classes we may take M<sub>2</sub> and R. In M<sub>2</sub> the orthography is on the whole precise ; it is what I may call full-dress—the aspiration-points and the accents are attended



to with reasonable care, and the contractions are but few. The orthography, too, inclines to the modern. Thus we only rarely find *cc* for *ç*, *é* for *éa* or *eu*, etc. In *R*, on the other hand, there are numerous contractions, *cc* is used for *ç*, *é* for *éa* or *éu*; aspiration-points and accents are used irregularly. Now *F*<sub>1</sub>, *F*<sub>2</sub>, though very careful copies, are orthographically akin to *R* (*R*, *D*, and *H* write *rc*, while *F*<sub>1</sub>, *F*<sub>2</sub> write *rç*). There is, on the other hand, a decided kinship between *M*, *M*<sub>1</sub>, *M*<sub>2</sub>, *M*<sub>3</sub>, *M*<sub>4</sub>, *M*<sub>5</sub>, *S* in orthography, while there is no copy of the archaic version known to me in what may be called the archaic orthography. It seems highly probable that the author himself used the species of orthography represented by *R*, *F*<sub>1</sub>, *F*<sub>2</sub>, etc., and that the more precise and careful system of spelling in *M*, *M*<sub>1</sub>, *M*<sub>2</sub>, *M*<sub>3</sub>, *M*<sub>4</sub>, *M*<sub>5</sub>, *S*, etc., is due to the scribes, who were all of the O'Mulchonry family. Hence, if the author himself made the archaic version, it is likely that some copy or portion of a copy of it would have survived in the archaic orthography. On the whole, then, it seems likely that the archaic version was produced in the author's lifetime, and with his permission, and probably at his instance, by some first-rate scribe. It was certainly made with great care and accuracy. It seems to have been made as a concession to the traditional style of the scribes. Thus the *Annals of the Four Masters* were compiled by contemporaries of Keating; still they use a style that is, in many respects, much older than the age they lived in.

Now, as to the respective merits of the two versions, it cannot be doubted that the archaic version is superior to the modern, inasmuch as it avoids unnecessary repetitions of words and phrases, and as regards precision in using certain terms; also its inflections are, on the whole, more strongly marked, and in many passages a more precise and accurate idiom is used; but from a literary point of view, in those passages which are not purely a chronicle of events, and where style tells, the modern version is superior. It is simple, natural, unaffected. Indeed, in some of the narrative



passages, the modern version exhibits prose of no mean order.

Although these volumes only continue the *Foḃar Feap̃a* from the point at which Mr. Comyn left off, still it seemed better to give the modern version in preference to the archaic, as the former represents the original work of Keating, and as it is the one most widely known. The student of modern Irish will find himself more at home with this version than with the other. Still the convenience of the student was not the motive that induced the editor to make choice of this version. It should be observed that Mr. Comyn, though in the main he followed *M*<sub>1</sub>, still supplied the gaps in it from *M*<sub>2</sub>, and that he speaks of *M*<sub>1</sub> and *M*<sub>2</sub> as if they were one source.

In selecting the MS. to follow mainly in this edition—as there are several good MSS. of the modern type—I took the trouble to copy out passages from certain good MSS., and collate them with others. I copied a considerable portion of the work from *F*<sub>2</sub>, and then, by collation, brought it into harmony with *M*<sub>2</sub>, and discovered in the process that the variations in the text, apart from differences in orthography, are neither serious nor important. I finally decided to follow *M*<sub>2</sub> altogether, except in a couple of short sentences, where the variations from it will be duly noticed. The MS. I selected for the basis of my text, *M*<sub>2</sub>, is carefully written; it tends towards the modern in orthography, and is not much contracted. The portion at the end which is wanting in *M*<sub>2</sub> is supplied from *M*<sub>3</sub>, having been all first copied out from *F*<sub>2</sub> and collated with *F*<sub>1</sub>.

Now, as to the relation my text bears to its sources, a general statement of the case will preclude the necessity of detailed various readings, which are only orthographical variations. After I had formed my text from *M*<sub>2</sub>, with the aid of the others I have been referring to, I lighted on a passage in the preface to the Globe edition of Chaucer which expresses clearly the principles on which I endeavoured to construct

my text. This passage expresses the opinion of the four editors (Messrs. Pollard, Heath, Liddel, and MacCormick):

"We have endeavoured," they say, "as far as may be, to produce texts which shall offer an accurate reflection of that MS., or group of MSS., which critical investigation has shown to be the best, with only such emendation upon the evidence of other MSS. as appeared to be absolutely necessary, and with the utmost parsimony of 'conjecture.' . . .

"As regards spelling, we are agreed in our dislike to any attempt at a uniform orthography determined by philological considerations. In the present state of our knowledge, any such attempt must come perilously near that 'putting our own crotchets in place of the old scribes' habits' which Mr. Bradshaw once deprecated in editions of medieval Latin, and which is as little to be desired as it is difficult to carry out. At the same time, every manuscript has its percentage of clerical errors or unusually repellent forms; and to reproduce these in a popular edition would be in the former case absurd, in the latter more or less undesirable. . . . With our common belief that the difficulties raised by variations of spelling have been absurdly exaggerated, and our knowledge of how the balance of advantage shifts with every change of manuscripts, we see no reason to regret that, while in some cases a few uncouth forms have been left, in order that it might be understood that the text is taken with only specified alterations from a given manuscript, in other instances it has seemed advisable to do more to conciliate the eye of a modern reader."

These remarks represent fairly my attitude towards the MSS. of Keating in the preparation of my text, making allowances for the difference in age and some other differences between Chaucer and Keating. I tried to 'conciliate the eye of the modern reader,' and at the same time give a fair representation of what I considered to be the best MSS., noting every emendation from the other MSS. which I considered



necessary or desirable. A diplomatic text would not answer the purpose for which these volumes are issued. The more the orthography is brought into harmony with what the eye of the modern reader is accustomed to, without doing violence to the earlier forms of the language as given in the MSS., the better. But the reader and the student of the language should be put in possession of the exact relation that exists between the text he is reading and the source or sources whence that text is derived. Dr. Joyce published a small portion of Book I. of the  $\text{Folios Fesfa}$ , and made only very few deviations from the MS. ( $M_1$ ). I have already stated my reasons for following  $M_2$  in the text of these volumes, and  $M_3$  towards the end where  $M_2$  fails. Now I shall state in what way I have differed from the orthography of the MSS.

My entire prose text corresponds word for word with  $M_2$  (as far as it extends) and  $M_3$  where  $M_2$  fails, except in a few short sentences to be noted in their proper places. There are a few slight omissions of words or phrases in  $M_2$ —mere scribal errors. These, of course, I made good; and they will be noticed in due course. The contractions for  $\Delta\zeta\upsilon\tau$ , such as  $\gamma$ , etc., I have expanded into  $\Delta\zeta\upsilon\tau$  or  $\iota\tau$ , according as either word seemed to me to suit the sentence better. I think the usual contractions for  $\Delta\zeta\upsilon\tau$  offensive to the modern eye in printed matter, especially when they are of very frequent occurrence. Other contractions—and they comparatively few—are silently expanded.  $Sc$ ,  $\iota\pi$ ,  $\iota\tau$  are written throughout.  $Sc$ ,  $\iota\pi$ ,  $\iota\tau$  are the spelling used in D, R, and H (and largely in  $M_4$ )—all early and accurate manuscripts. I have used  $ea$  for  $\iota o$  in short non-accented syllables generally, except in a few proper names. Thus  $\acute{\epsilon}\eta\eta e a n n$  for  $\acute{\epsilon}\eta\eta o n n$ ,  $\mu\iota\mu\iota n n t e a \pi$  for  $\mu\iota\mu\iota n n t i o \pi$ , etc. In  $M_2$ , the 1st pl. perf. act. usually ends in  $\mu a \pi$ , as  $\acute{\epsilon}\upsilon \eta \eta e a \mu a \pi$ ; but in several early copies, the form  $\mu a \pi$  or  $\mu o \pi$  is used, as also often in  $M_2$ . I have invariably written  $\mu a \pi$ . I have written  $\zeta a e \upsilon e a \lambda$ ,  $\zeta a e \upsilon e a \lambda \zeta$ , etc., instead of  $\zeta a o \iota \upsilon e a \lambda$ ,  $\zeta a o \iota \upsilon e a \lambda \zeta$ , etc. The latter spelling is

that regularly given in  $M_1$  and  $M_2$ . I have given the preposition as  $\imath$  instead of the  $\Delta$  of most MSS., and the assertive verb  $\imath\gamma$  instead of  $\Delta\gamma$  of most MSS. I have written  $\acute{e}\Delta$  for  $eu$  and  $\acute{e}u$  of the MSS. The MSS. sometimes write  $\acute{e}$  in a few words like  $\omicron\iota\acute{e}n$ . In such cases I write  $\omicron\iota\acute{e}\Delta n$ . A few proper names, however, are excepted. In these  $\acute{e}$  is retained, as it is also in some words occurring in the verse-quotations, as  $\upsilon\acute{e}\zeta$ ,  $\acute{e}\zeta$ , etc. For  $\tau\tau$ , where it means eclipsis, I write  $\upsilon\tau$ ; for  $cc$ ,  $\zeta c$ , etc. The MS. aspirates invariably the  $m$  of  $m\Delta c$  and  $m\epsilon\imath c$  in a pedigree—thus,  $\upsilon\omicron \xi\Delta\beta \Theta\imath\tau\mu\Delta\iota \acute{m}\Delta c \acute{\imath}\mu\Delta\iota\iota\iota \acute{\imath}\Delta\iota\upsilon \acute{m}\epsilon\imath c \acute{E}\imath\mu\epsilon\Delta\acute{m}\omicron\imath n \mu\omicron\acute{\omicron}\zeta\Delta\acute{e}\tau \acute{E}\imath\mu\epsilon\Delta n n$ . This aspiration of  $m$  I have not marked, nor did Mr. Comyn mark it. It is to be found in  $M_1$  and  $M_2$ , also in  $M_3$ , etc., and, of course, has a phonetic basis.

I have followed  $M_2$ ,  $M_4$ ,  $M_1$ , etc., in marking the aspiration in the adjectival part of a proper name like  $Con\Delta\iota\iota\iota \check{C}\epsilon\Delta\mu\Delta\acute{e}$  in the genitive after a word like  $m\Delta c$ , thus  $m\Delta c \text{ } Con\Delta\iota\iota\iota \check{C}\epsilon\Delta\mu\Delta\iota\zeta$ , etc. In such cases when both words begin with  $\check{r}$ , aspiration is usually unrecorded; when the noun begins with a vowel, the adjective is irregularly aspirated. I have put the *sineadh fada* on the preposition  $\acute{L}\epsilon$  throughout;  $M_1$ ,  $M_2$ ,  $M_3$ ,  $M_5$ ,  $S$  generally accent it, and  $M_4$  invariably. The same applies to the preposition  $\mu\acute{e}$ . As regards  $\upsilon\acute{\Delta}$ , except when it is a compound of a preposition and a pronoun, it is accented in text. The forms  $\upsilon'\Delta$  and  $\upsilon'\acute{\Delta}$ , which are used by some editors for the pronominal compound, are not, I think, calculated to 'conciliate the modern eye.' I dropped the accent in this case, as it is very largely dropped in MSS. like  $M_1$  and  $M_2$ . I have not dared to discriminate between the prepositions  $\upsilon\epsilon$  and  $\upsilon\omicron$  in form, they being both written  $\upsilon\omicron$  in all the MSS. I have used generally Irish letters in place-names, such as  $C\Delta n\tau\epsilon\mu\beta\upsilon\mu\epsilon$ , and personal names, such as  $Con\mu\tau\Delta n\tau\imath n\epsilon$ ,  $\beta\epsilon\upsilon\Delta$ , which are in some MSS. given in Roman letters. This led to the aspiration of the initial letter sometimes, as  $\upsilon\omicron \mu\epsilon\imath\mu \acute{\beta}\epsilon\upsilon\Delta$ , not  $\upsilon\omicron \mu\acute{e}\imath\mu \beta\epsilon\upsilon\Delta$ . Words like  $\beta\epsilon\upsilon\Delta$ , etc., commonly written in Roman characters, I do not accent. Numerals have often



been expanded to words, but in general accordance with the system employed in other passages in the MS. The suffixes  $\text{ן}$  and  $\text{ר}$  have been connected by a hyphen with the words to which they are added;  $\text{ר}$  is written in preference to  $\text{ן}$ , which is more common in the MSS.;  $\Delta\text{חן}$  has been retained as two words. The word  $\text{חן}$  unstressed is very generally written  $\text{חין}$  in MS. when following a word ending in a broad syllable: it is written  $\text{חין}$  after a broad syllable always in the text. The dative case of  $\text{חן}$  is usually  $\text{חין}$  in MS.: it is made always so in printed text. The equality in value of the letters  $\Delta$ ,  $\text{ו}$ ,  $\text{ח}$  in certain syllables in these manuscripts is a cause of some trouble to an editor. Thus we meet with  $\text{מחנה}$ ,  $\text{מחנה}$ ,  $\text{מחנה}$ , as genitives of  $\text{מחנה}$ . The interchange of these letters does not affect the sound.  $\text{חידושים}$  and  $\text{חידושים}$  are found even in the same line. The scribes do not seem to have troubled themselves as to consistency in this matter. In the text I believe there is a certain preference given to the letter  $\Delta$ ; but absolute uniformity is not attained or aimed at. The word  $\text{חידושים}$  is written generally in MS., but sometimes it is  $\text{חידושים}$ . For verbals like  $\text{חן}$ ,  $\text{חן}$ , etc.,  $M_1$  and  $M_2$  often write  $\text{חן}$ ,  $\text{חן}$ , but not invariably. One still hears in some places  $\text{חן}$  and  $\text{חן}$ ; but as the forms  $\text{חן}$  and  $\text{חן}$  are largely used in all the best MSS., they have been retained in conformity with modern usage. Words like  $\text{חידושים}$ ,  $\text{חידושים}$ , etc., occur in endless variety. I have not studied uniformity in these forms. I have given the words generally as I find them.

The words  $\text{חן}$  and  $\text{חן}$  are given as they occur in  $M_2$ , without any change. One finds  $\text{חן}$  and  $\text{חן}$  interchanged in some passages in the MSS. I thought it best to keep them as they stood in the MS. I am mainly following: so, too, as regards  $\text{חן}$  and  $\text{חן}$ —they have not been disturbed.  $M_2$  writes  $\text{חן}$   $\text{חן}$  invariably,  $M_1$   $\text{חן}$   $\text{חן}$ . In this I have followed  $M_1$ . The few instances of an earlier form, like  $\text{חן}$  for  $\text{חן}$ , that occur in  $M_2$  I have retained, as they are so few as not to

offend the eye.  $\Theta\Delta$  is always used in MS. before  $\zeta\Delta\epsilon$  and  $\beta\Delta\mu$ . This I have retained. As to the forms of the irregular verbs, they have been carefully retained as in  $M_2$ ; but  $\acute{\epsilon}$ ,  $\epsilon\upsilon$ , and  $\acute{\epsilon}\upsilon$  have been written  $\acute{\epsilon}\Delta$ . A hyphen has been also used between the particle  $\upsilon\omicron$  and the body of the verb.

There is a distressing irregularity in the MSS. as to some of the proper names. I have written  $\mu\acute{\iota}\lambda\iota\upsilon\omicron$  in nom. and  $\mu\acute{\iota}\lambda\epsilon\Delta\upsilon$  in gen. throughout, and have left  $\eta\epsilon\mu\acute{\iota}\nu\omicron$  undeclined. The forms  $\eta\epsilon\Delta\eta\nu\Delta\iota$  and  $\eta\epsilon\Delta\eta\nu\acute{\iota}\iota$  occur; I have kept the latter. The nominative form of such genitives as  $\Phi\acute{\iota}\Delta\epsilon\mu\acute{\iota}\Delta\epsilon$ ,  $\Phi\acute{\iota}\Delta\epsilon\Delta\epsilon$ ,  $\epsilon\omicron\epsilon\Delta\epsilon$ , is often shrouded in a contraction, but  $\Phi\acute{\iota}\Delta\epsilon\Delta\iota\upsilon$  is the usual form in  $M_2$ , as in some earlier MSS. I have written its termination  $\Delta\iota\upsilon$  in all these cases, although  $\Phi\acute{\iota}\Delta\epsilon\mu\acute{\iota}\Delta$  and  $\Phi\acute{\iota}\Delta\epsilon\Delta$  are the common forms. Of the two forms  $\kappa\omicron\mu\epsilon\iota\mu\epsilon$  and  $\kappa\omicron\mu\epsilon\iota\mu\epsilon$ , the latter seems the better, and is of the more frequent occurrence. Still as the former got into my text imperceptibly, I have retained it. I have kept the form  $\rho\epsilon\Delta\eta\kappa\Delta$  in the nom. case as being the simplest, as it is also of the most frequent occurrence. Final  $\epsilon$  has been preferred to final  $\iota$ , thus  $\epsilon\Delta\zeta\Delta\iota\mu\epsilon$  rather than  $\epsilon\Delta\zeta\Delta\iota\mu\iota$ ; the  $\iota$ , however, is far more common in MS. The gen. of  $\beta\iota\Delta\upsilon$ , *food*, is found in  $M_2$  in a few cases as  $\beta\iota$ . I have added a  $\upsilon$ , as it is a radical letter in the word, and is now sounded (as  $\zeta$ ). Following the manuscript I have joined  $\epsilon\Delta\upsilon$  and  $\Delta\omicron\eta$  to the following nouns. I have not followed  $M_2$  in writing  $\tau\acute{\rho}\omicron\lambda\mu\iota$ ,  $\upsilon\omicron$   $\tau\acute{\rho}\iota\omicron\iota$ ,  $\upsilon\omicron$   $\tau\acute{\rho}\iota\omicron\iota\Delta\upsilon$ , etc., but have written  $\acute{\rho}\omicron\lambda\mu\iota$ ,  $\upsilon\omicron$   $\acute{\rho}\iota\omicron\iota$ ,  $\upsilon\omicron$   $\acute{\rho}\iota\omicron\iota\Delta\upsilon$ , instead, as in  $M_1$ , etc.  $M_2$  regularly aspirates the initial letter of a noun preceded by a feminine nom.; this has been adhered to in text, but there are some obvious exceptions. Also certain plural nominatives masculine aspirate, as  $\Phi\eta\mu\acute{\iota}\mu\eta\Delta\eta$ , etc. Masculine nominatives singular produce aspiration irregularly on personal or place names: thus  $\kappa\omicron\mu\omicron\mu\iota\beta\Delta$   $\rho\acute{\Delta}\omicron\mu\iota\Delta\iota\zeta$ ,  $\kappa\Delta\tau$   $\kappa\acute{\iota}\nu\iota\epsilon$   $\Theta\eta\epsilon\mu\acute{\iota}\nu\epsilon$ ; sometimes we find, however,  $\beta\Delta\tau$   $\rho\acute{\Delta}\omicron\mu\iota\Delta\iota\zeta$ ,  $\epsilon\iota\omicron\tau$   $\rho\acute{\Delta}\omicron\mu\iota\Delta\iota\zeta$ ,  $\kappa\Delta\tau$   $\epsilon\lambda\upsilon\Delta\eta\Delta$   $\tau\Delta\mu\beta$ , etc.  $\Delta\eta$  (prep.) does not usually aspirate



the initial of a word like  $\rho\lambda\omicron\epsilon\tau$ ,  $\beta\eta\upsilon\alpha\delta\epsilon$ , etc.; usually also  $\alpha\rho$   $\mu\alpha\iota\zeta$ , rather than  $\alpha\rho$   $\mu\alpha\iota\zeta$ . I have omitted the  $\epsilon$  in a few words like  $\rho\acute{\iota}\tau\epsilon\epsilon$ ,  $\rho\acute{\iota}\tau\epsilon\epsilon\alpha\upsilon$ ,  $\alpha\iota\epsilon\pi\eta\epsilon\alpha\eta\eta$ , etc. As a general law a preposition followed by the article eclipses the initial of the sing. noun following (when it begins with an eclipsible letter);  $\upsilon\omicron\eta$  is usually an exception, and  $\rho\alpha\eta$ ; these often only aspirate.  $M_2$  wavers between  $\upsilon\omicron\eta$   $\mu\upsilon\mu\epsilon\delta\iota\eta$  and  $\upsilon\omicron\eta$   $\mu\mu\epsilon\delta\iota\eta$ , also between  $\rho\alpha\eta$   $\mu\upsilon\mu\epsilon\delta\iota\eta$  and  $\rho\alpha\eta$   $\mu\mu\epsilon\delta\iota\eta$ . I have aspirated in these cases, but have kept  $\omicron\eta$   $\mu\upsilon\mu\epsilon\delta\iota\eta$  throughout in accordance with the MS.  $\omicron\iota\epsilon$  is the regular form in  $M_1$ ,  $M_2$  (now  $\epsilon\iota\epsilon$ ), and has been retained.  $\tau\alpha\rho\iota\delta$ ,  $\alpha\rho$  (poss. pr.) are not accented in MS. I write  $\mu\iota\epsilon$  for  $\mu\epsilon\iota\epsilon$  of  $M_2$ , also  $\upsilon\iota\beta\eta\tau$  for  $\upsilon\iota\beta\epsilon\eta\tau$ , etc. In the verbal termination  $-\rho\iota\omicron\upsilon$   $\iota\omicron$  has been retained, but not in a termination like  $-\rho\iota\omicron\upsilon$  as in  $\epsilon\upsilon\pi\eta\rho\iota\omicron\upsilon$ . Sometimes two genitive forms, like  $\epsilon\alpha\rho\iota\delta$  and  $\epsilon\eta\rho\iota\delta$  from  $\epsilon\alpha\rho\iota\delta$ ,  $\rho\iota\zeta$  and  $\rho\iota\omicron\zeta$  from  $\rho\iota$ , occur. These I thought it well not to disturb. For a form like  $\upsilon\iota\beta\epsilon\eta\tau\zeta$  of MS. I write  $\upsilon\iota\beta\epsilon\eta\tau\zeta$ ; for  $\tau\omicron\iota\zeta$  I write  $\tau\iota\zeta$ . For  $\tau\omicron\iota\zeta\epsilon\alpha\delta\epsilon\tau$  I write  $\tau\iota\zeta\epsilon\alpha\delta\epsilon\tau$ , though the MS. forms in these cases might have been retained.

There is a good deal of irregularity in the use of aspiration after numerals, thus *τρί* mile, *τρι* mile, *ρέ* mile, *ρέ* mile, *τρί* ἄογδο, *τρι* ἄογδο, etc.

As to the accent, or *síneadh fada*, I have in general followed the MS., except that it sometimes accents  $\text{íá}$ , which is now not accented. I accent the verb  $\text{pá}$  throughout. It is generally accented in  $\text{M}_1$  and  $\text{M}_2$ , and always in  $\text{M}_4$ . I have not, however, accented the diphthong  $\text{eo}$ , which, of course, is usually long, nor do I accent the triphthongs, as an accent adds to their cumbrousness, and is used to mark the long sound rather than placed over a definite vowel. As to the use of capital letters, punctuation, etc., there are some departures from the MS. usage. The MS. paragraphs are often too long; and it was found necessary to break them up. The division into sections is arbitrary, and would not have been made were



it not for its having been employed in vol. I. ; but no titles are given to the sections in these volumes. The sub-headings that occur in a portion of the work are the author's. It should be noted that  $M_1$  has more frequent sub-headings than  $M_2$  and the MSS. of the modern type generally. In a few personal names like  $\text{C}\mu\omicron\mu\tau\Delta\eta\eta$  and  $\text{U}\xi\Delta\iota\eta\epsilon$  I have omitted the accent usually put on the first syllable. I find also that I have written  $\text{O}\iota\mu\mu\tau$  for  $\text{O}\iota\mu\mu\tau$  and  $\text{L}\epsilon\Delta\epsilon\eta\Delta\epsilon$  for  $\text{L}\epsilon\Delta\epsilon\eta\Delta\epsilon$  of MS. In the verse passages I have often used readings of  $M_1$ , but have always given the variants in the notes. In the verse, I have but rarely inserted emendations from MSS. outside of those of the  $\text{F}\omicron\mu\Delta\tau$   $\text{F}\epsilon\Delta\tau\Delta$ , though I have sometimes given variants from older MSS. in the notes.

It should be borne in mind that even the best scribes had no definite invariable rules in the matter of aspiration, eclipsis, and in some other matters. Thus  $M_1$ ,  $M_2$ ,  $M_3$ ,  $M_4$ ,  $S$  are the work of the same scribe. Still they differ in the use of aspiration-points, eclipsis, accents, etc., which are part of the small change of Irish spelling. No doubt some points were often omitted, but understood in reading. The same scribe would not use these points exactly, perhaps, on two successive days, or on two successive pages of the same work. Still there are certain broad principles to which good scribes adhered.

Although, as has already been said, to give an account of the variants in  $M_1$  would be practically to print the entire version, still, in the use of certain word-forms, inflections, points of aspiration, etc., it has been consulted with advantage; and variations of interest given in the notes or incorporated in the text. The pronominal combination  $\text{L}\acute{\epsilon}$  (3rd sing. fem.) is normal in these MSS., and has not been disturbed, though it is now usually written  $\text{L}\acute{\epsilon}\iota$ . It should be noted that the verb  $\Delta\eta\mu$ , 'I stay,' appears throughout without the initial  $\tau$ ; also  $\eta\mu$ , not  $\xi\eta\mu$ , throughout.  $\Delta\eta\acute{\iota}$  'to-day,'  $\Delta\eta\acute{\epsilon}$  'yesterday,' are the usual forms, though  $\Delta\eta\mu\zeta$  is sometimes found.  $\text{C}\acute{\omicron}\iota\zeta\epsilon\Delta\acute{\omicron}$  is more common in the MSS. ( $M_1$  and  $M_2$ )

than cúigeað, and cóig than cúig. Still the u-forms are given in text, except in the verse. The imperfect and conditional forms of the assertive verb are generally written in contracted form in the MSS. I have, in general, used *bΔ* for imperf., and *buð* for cond. and future.

The word *bpeaτain* and kindred words deserve notice. In *M*<sub>1</sub> and *M*<sub>2</sub>, in the earlier passage, where this family of words occur, we have *non bpiotτáin*, *na bpiotτáiniξ*, *an bpiotτáiniϑ*, *ó áimϑiϑi bpiotτáin*, *no píoξáib na bpiotτáine ón m bpiotτáine*. At a later point, however, *M*<sub>2</sub> gives *na bpeaτniξ*, *an bpeaτain*, *an bpeaτniϑ*, etc., which forms are those employed in the text throughout. I have accented the preposition *ϑa* (*ϑo*), though it is usually unaccented in the MSS.

I have mentioned the principal points of deviation of my text from the manuscripts. Anything further worth setting down will be recorded in the notes.

The following are the principal manuscripts consulted in the preparation of the text. *M*, *C*<sub>1</sub>, *C*<sub>2</sub>, though often consulted, are not much quoted from :—

In the T. C. D. Library the principal MSS. used are :—

*M*<sub>1</sub> (H. 5. 26).—An excellent MS. in the archaic style. The date is not given; but it is probably as old as 1650. The handwriting proves the scribe to be John son of Torna O'Mulchonry. It has some gaps: one of six pages between lines 3671 and 4301 in the first book; and a gap extending from line 223 to line 377 in the second book. It is fortunately complete at the end. This copy has been highly praised by O'Donovan, who stated, in his edition of the Four Masters (vol. i., p. xxxiii), that he had read every word of it. It is the copy used by Joyce and Comyn.

*M*<sub>2</sub> (H. 5. 32).—This MS., as far as it extends—that is, to Book II., line 4539—is the principal source of the present text, the remainder of the text being taken from *M*<sub>3</sub>.

It is a large folio, containing the *τpí bpiotτáoiē an báiϑ*, and the *ϑoϑaϑ ϑeϑa* up to line 4539, Book II., all in the



it not for its having been employed in vol. I. ; but no titles are given to the sections in these volumes. The sub-headings that occur in a portion of the work are the author's. It should be noted that  $M_1$  has more frequent sub-headings than  $M_2$  and the MSS. of the modern type generally. In a few personal names like  $\text{C}\mu\omicron\mu\iota\tau\Delta\eta\eta$  and  $\text{U}\xi\Delta\iota\eta$  I have omitted the accent usually put on the first syllable. I find also that I have written  $\text{v}\iota\eta\eta\tau$  for  $\text{v}\acute{\iota}\eta\eta\tau$  and  $\text{le}\Delta\epsilon\tau\Delta\eta\Delta\epsilon$  for  $\text{le}\Delta\epsilon\tau\acute{\Delta}\eta\Delta\epsilon$  of MS. In the verse passages I have often used readings of  $M_1$ , but have always given the variants in the notes. In the verse, I have but rarely inserted emendations from MSS. outside of those of the  $\text{F}\omicron\mu\iota\Delta\eta\text{F}\epsilon\Delta\eta\Delta$ , though I have sometimes given variants from older MSS. in the notes.

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The word *bpeαταιν* and kindred words deserve notice. In *M*<sub>1</sub> and *M*<sub>2</sub>, in the earlier passage, where this family of words occur, we have *von bμιοτταιν, ηα bμιοτταινιξ, αν bμιοτταινιρ, ο αινιρ bμιοτταιν, το μιοξδαιβ ηα bμιοτταινε οη m bμιοτταινε*. At a later point, however, *M*<sub>2</sub> gives *ηα bpeαταινιξ, αν bpeαταιν, αν bpeαταινιρ*, etc., which forms are those employed in the text throughout. I have accented the preposition *ρ*α (*ρo*), though it is usually unaccented in the MSS.

I have mentioned the principal points of deviation of my text from the manuscripts. Anything further worth setting down will be recorded in the notes.

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It is a large folio, containing the *Τρι βιομξδαιτε αν βδαιρ*, and the *φομαρ φεαρ* up to line 4539, Book II., all in the



handwriting of John son of Torna O'Mulchonry. The remaining part of the *Foras Fearda*, up to and including the genealogy of O Eidsceoil, where it breaks off, is in the archaic style, and in a different hand, with h's used instead of dots. In the first part of the *Foras Fearda*, the writing is exceedingly close, and the page large. Thus a single page of the MS. contains from line 175 to line 435 of our text. At line 1464, the writing gets more roomy, and so continues to the end. The MS. is an excellent and accurate copy of the work. There are a few scribal gaps of a few words here and there. There are but few contractions. The orthography is "full dress," with, however, some clerical errors and inconsistencies in inflexion and aspiration. The scribe had had a long experience of copying Keating. We find a copy of the *Uí Búir* from his pen, bearing date 1645. *M*<sub>2</sub> was bought at the sale of Archbishop Tenison's library in 1861. Here is the way in which the MS. is recorded in the catalogue of Dr. Tenison's MSS., with a view to the sale which took place on Monday, July 21st, 1861. (Gall. II. 44, T. C. D.)

"Keating (Geoffrey).—Three Shafts of Death, composed in the year 1631. History of Ireland, by the same author, in the Irish character, with Genealogies and a few marginal Notes.

"Excellent copies, written at Donegal in the year 1645, partly in the handwriting of John O'Mulchonry of Ardcoill, near Sixmile Bridge, in the County of Clare, and partly in that of Michael O'Clery, an eminent scholar, and one of the compilers of the Annals of the Four Masters.

"At the end of the volume are copies of Recognisances of some Irish people to be faithful subjects in the twelfth year of Queen Elizabeth's reign. On the covers and on a blank leaf are pasted three pages of Irish poetry."

The MS., in its present state, affords no proof of the date 1645 or of the place, Donegal, though the writing in the latter part, as well as some entries at the end, savours of the

Donegal school of scribes. As to the handwriting of the final portion being O'Clery's, all that the present writer undertakes to say is that the writing bears a resemblance to that in the Annals of the Four Masters (1st Part) and the work on the Irish Kings, which are to be found in the Franciscan Library. The date of O'Clery's death, given in the *Dict. Nat. Biog.*, is 1643.

M<sub>5</sub> (F. 3. 21).—A copy also in the handwriting of John son of Torna O'Mulchonry, but undated. It is an excellent copy, and has but few contractions.

D (H. 5. 22).—A copy made by “Ῥεαῖρεας ο Ὀυμβ-  
 ρεαννης α τρομ αν ἡμικ ραν κονταε μινδὰς, 21<sup>ο</sup> Decem-  
 ber, Anno Domini 1646.” This is at the end of the first book.  
 This is a good manuscript, and uses but few contractions;  
 but it employs the earlier spelling, cc for ς, etc., and is  
 parsimonious as regards accents. The Ὀιονῆπολλας and  
 most of the Synchronisms are wanting.

In the R. I. Academy, the principal MSS. consulted are:—

S.—A MS. in the Stowe Collection (c. IV. 1), containing, among things early and modern, a beautiful copy of the ԲՈՒԴ ԲԵՐԺ, imperfect at beginning and end. It begins at Book I., "բօր շուն ձն ան մի քաղաքի մի քաղաքի," about line 1053 of the text of this volume, and ends at Book II., line 4176, "արի զօրքսոս տաճարի քիւն ո խօսնոսնի ձէս շիւտ."

In this MS., which begins with fol. 28, fols. 31-37 are missing. Fols. 72-75 and fols. 100-109 are also missing. The last folio is 123. This MS. was unknown to Mr. Comyn.

It is a very clearly written and accurate MS.; and the writing closely resembles that of M<sub>1</sub>. It is in the archaic style. The date is not given; but 1696 is scribbled on the margin. It probably dates back to 1650 or thereabouts. The scribe is John son of Torna O'Mulchonry.

R.—A MS. in the Reeves' Collection (24 P. 23). It is a very good copy of the  $\Phi\omicron\mu\mu\alpha\tau$   $\Phi\epsilon\alpha\rho\alpha$ . The first page is p. 7 :



but the previous portion is supplied in a later hand. The first book was finished on 26th September, 1641; the second book (up to the Genealogies), on 23rd February, 1646. The first half of the book is better written than the second half.

H (24 N. 3).—This is a MS. which belonged to the late W. H. Hennessey. The first page is 5; but the missing part is restored in a modern hand. The MS. was written by *Feaṛṛṛṛṛṛṛ mḥac Conchuḃḃaṛ Ríabḃaig Uí Duibḃeannáin*, and the first book was finished on the 23rd of November, 1666. The MS. is very beautifully written. It is accurate, and corresponds closely to R. A portion of the genealogical section is wanting at the end.

W (23 Q. 14).—This MS. contains the entire *Ṗorṛṛṛ Feaṛṛṛ*, including the Genealogies, but not the Synchronisms. A page is missing in the body of the work. It was written by *Tomáṛ Ua Ṗaoláin*, who began it in 1662. It is an excellent and accurate copy of the *Ṗorṛṛṛ Feaṛṛṛ*.

C<sub>1</sub> (23 O. 10).—A copy made by Andrew Mac Cruitin in 1703. The verges of a good many of the leaves in the latter part of the MS. are damaged, but the body of the book is distinct.

C<sub>2</sub> (23 E. 10).—A copy by Andrew Mac Cruitin, made in 1736, somewhat imperfect at beginning and end. On p. 27, at beginning of first book, the date 1638 is given, which may be taken perhaps as the date of a revised edition of the work. This date, 1638, at the beginning of the first book, is found also in other copies. See under F<sub>2</sub>, *infra*.

M<sub>4</sub> (23 O. 19).—This is a copy of the second book, ending with the Genealogies, but not giving the Synchronisms. Folios 126, 127, and 128 are missing. O'Curry, speaking of this manuscript, says: "The writing is beautiful, and superior to anything that we have hitherto met in the progress of this Catalogue. It is small and close, but elegant and uniform." (H. and S. Cat., p. 270.) At the end we have *Mṛṛṛ 1olḃann*

mac Tormae mic Muirur mic Tormae ui Maolcconoiru no  
 Scriobh aghur an ceathramhad lā 20 no mi an Aghur no forbur  
 é, Anno Domini 1643, a cclāon Achadh a ttrāoiriōg.  
 O'Curry says Claon Achadh, where Iollann O'Mulchonry  
 wrote this MS., is near Bunratty Castle, in the county of Clare.

In the Franciscan Library, Merchants' Quay, Dublin :—

F<sub>1</sub> (A. 14).—An undated MS. which was begun in the  
 Convent of Kildare, on the 4th of September, but the year is  
 not given. The entry (end of first book) is as follows :

Δ cconuent cille uaria no tionnirchadh an leabhar ro no  
 rchriobhadh 4 Septemb. aghur tairnicc a rchriobhadh 28 non mi  
 cēadonā. 54 rtuagha go leit no bāoi ir in reanclairt non  
 céno leabhar ro aghur cúicc rtuagha go leit irin reanclur.

This copy was in the Franciscan Library of Donegal, and  
 was thence removed to Louvain, and afterwards to Rome.  
 There are several pages of indices, etc., prefixed, and many  
 marginal notes, all bearing on the history. The MS. con-  
 tains the Genealogies and Synchronisms, and is complete.  
 It is an excellent MS.; but it is careless as regards aspiration-  
 points, accents, etc. The writing bears a family resemblance  
 to that employed in the copy of the first part of the Annals  
 of the Four Masters and the work on the Irish Kings, both  
 in the Franciscan Library. The writing is certainly of the  
 same school of penmanship as that to which Michael  
 O'Clery's belonged.

This MS. was found in Fr. Colgan's chamber after his  
 death, and appears to have been the MS. of Keating, from  
 which he made his quotation from the Foras Fearda, in  
 his "Acta Sanctorum," Vol. 1, p. 654, published at Louvain  
 in 1645. This is rendered highly probable, not to say  
 certain, from a consideration of the passage. The phrase  
 'bissextili et embolismali anno' is thus written in F<sub>1</sub> :  
 'bis sextili et simbolii mali anno.' Now, Colgan quoting  
 this writes 'bissextili et symboli mali anno.' I do not  
 recollect finding the error 'symboli mali' for 'embolismali'



in any other copy, though nearly all have 'embolis mali.'  $F_2$  reads plainly 'embolis mali.' Also the names of the bishops of Limerick and Waterford are given in Colgan, just as they are given in  $F_1$  (making allowance for caol le caol): thus,  $\tau\omicron\iota\iota\tau\iota\upsilon\tau$   $F_1$ , Tostius Colgan;  $\tau\omicron\iota\gamma\epsilon\tau\iota\upsilon\tau$   $F_1$ , Torgestius Colgan; while in  $F_2$  the names are Toislius and Torgeslius. Moreover  $F_1$  and Colgan have 'in Damaso,' while  $F_2$  has 'in Damasco,' which is the general reading.

$F_2$  (A. 15).—At the beginning of the first book in this MS., after the words  $\mu\epsilon\ \Delta\ \beta\epsilon\alpha\iota\tau\eta\acute{\nu}\epsilon\iota\tau\ \sigma\iota\sigma\beta$ , we have the entry  $\Delta\zeta\upsilon\tau\ \iota\tau\ \acute{\epsilon}\ \Delta\omicron\iota\tau\ \Delta\eta\ \tau\iota\Delta\zeta\alpha\iota\upsilon\eta\Delta\ \Delta\eta\omicron\iota\tau\ 1638$ ; and at the end of the same book we read: " $\text{F}\iota\omicron\iota\tau\ \text{L}\iota\beta\iota\iota\ \text{P}\iota\upsilon\mu\iota\ 20^{\circ}\ \text{Maii}\ 1641$ ." This, therefore, is one of the earliest copies known of the work. There is one leaf of the opening of the Introduction in vellum at the beginning. The writing in the vellum bears a resemblance to that in the body of this MS. In a considerable portion of the MS. the writing is blurred from the interaction of the pages being damp, but it is all legible. This is an excellent and accurate MS., though it has a few curious scribal gaps, and deserves to rank among the most valuable copies of the work known.

Other MSS. made use of are :—

P.—A portion of the  $\text{F}\omicron\iota\mu\alpha\tau\ \text{F}\epsilon\alpha\tau\Delta$ , containing all the portion of Book I. in these volumes, and also a part of Book II. It is undated; but at fol. 110 there is this entry: "This book is written since the year 1647. Nic Foran, Ballyleen, county of Waterford, parish of Dunhill." The MS. certainly does not belie so early a date. It is in the archaic style. I have only used it in collating some of the poetry of Book I.

M.—A MS. in bad preservation, which belonged to Mr. Comyn, and which he also refers to as M. It was written in the year 1643 by James O'Mulconry, of Ballymecuda, in the county of Clare.

$M_3$ .—A MS. in the King's Inns' Library, written by John son of Torna O'Mulchonry, in 1657. The entire copy was

made between June 3rd and July 20th of that year. This copy of the *Foimh Fearda* is excellent, and the writing is very distinct.

Egerton 107 in the British Museum contains a copy of the *Foimh Fearda*, which was finished in 1638. It is by one of the O'Duigenans. It is in the modern style; but the orthography is in the old style, and there are many contractions.

Other copies of interest that may be mentioned are a copy by Egan O'Rahilly, made in 1722, which is in the National Library, Kildare Street, and a copy, 23 Q. 17 R.I.A., made by Malachy Curry, from a copy made by Sean Clarach Mac Donnell in 1720. This copy is a good one, and contains some interesting marginal notes. Thus he tells us that O'Mulchonry made a copy of the *Foimh Fearda*, in 1643, which was in Dr. Riordan's Library in Limerick. He does not say which of the O'Mulchonrys, or give any indication of the precise copy to which he alludes. It was in Dr. Riordan's Library in Limerick that Malachy Curry made his copy in 1816. Eugene O'Curry praises extravagantly his brother's copy.

To give the student an idea of the differences that exist between the archaic version and the modern, I give two passages just as they occur in *M*<sub>1</sub>, only lengthening the contractions, which are very few. It should be observed that the difference between the versions appears more marked in the telling of certain old tales than in the course of the ordinary narrative:—

Τέτο Τάδς ιαρομ̃ ινα̃ έαριβαδ̃ Ετ̃ τρι̃ επέετα̃ ό̃ έρι̃  
 ρ̃λεαζαίβ̃ αρι̃ Ετ̃ ράιθιρ̃ ρε̃ να̃ ζιολλα̃ αν̃ έαριβαδ̃ νο̃ θιορζαδ̃  
 νο̃ ριοιζιό̃ να̃ τεαμ̃ιαέ̃ ζοττυζαδ̃ ι̃ νο̃ν̃ λειέ̃ α̃ριτιζ̃ νο̃  
 έιμείολλαδ̃ α̃ έαριβαδ̃ι̃ο̃ αν̃ λ̃α̃ ριν̃. Τριαλλυρο̃ ζο̃ ρέιμθιρ̃ιοέ̃  
 ρομπα̃ Ετ̃ Τάδς̃ α̃ζ̃ νο̃λ̃ ανέλλ̃ ζο̃ μενιc̃ ό̃ ρ̃ιλιού̃ α̃ ρ̃ολ̃α̃ τ̃αρι̃  
 α̃ έρευέταίβ̃, Ετ̃ ιαρι̃ ριοέται̃ν̃ λ̃άι̃ν̃ ρε̃ η̃α̃έ̃ c̃λια̃έ̃ θ̃όι̃β̃  
 ρ̃ια̃ρ̃ρ̃ι̃ι̃α̃ζ̃ι̃ρ̃ τ̃άδς̃̃ νο̃ν̃ ζιολλα̃̃ αν̃̃ τ̃υζ̃ρα̃ν̃̃ τεα̃μ̃ια̃ρι̃̃ λ̃εό̃ ι̃ρ̃ ι̃ν̃  
 τ̃τι̃μ̃είολλαδ̃̃ ριν̃̃. Νι̃̃ έ̃υζ̃ρο̃μ̃ ο̃λ̃̃ αν̃̃ ζιολλα̃̃.̃̃ λ̃ει̃ρ̃ ριν̃̃ μα̃ρι̃βα̃ρι̃



ταὺς εἰρησὶν, Ἐτ ἰαὶ νὰ μὰρβαδὺ ὁὸ τυγ Κορβμας το λὰταῖ  
 Ἐτ ἰαὶ βῆδαιγῖν ἐρέαετ τταῖὺς ὁὸ τυγ ἀν λῖαιξ βαοὶ νὰ  
 φοάειν νιαρ εὐόηνα το ἐορ δαγρέετ νονα τῖβ κρευέταιβ  
 μὴορὰ βὰναρ φαῖν. Ὀοῖβ βεο γαν νὰρὰ κρέετ Ἐτ γζοῖβ το  
 μῖνν ξὰ γαν κρεαρ κρέετ, Ἐτ κνεαρυξὰὺ ταρζοῖν το ὕεναῖ  
 οῖρῖα, ἰοννυρ ζο μαιβε ταὺς ρεαὺ βλῖαὺνα ἃ ρεῖρζλῖξε νὰ  
 βῖτῖν ζο νρεαέκυὸ λυξαιὸ λὰξὰ νον Μῦμῖαιν ἀρ ceann ἀν  
 τὰίελεαξὰ, ζο ττάμῖς ἀν τὰίελῖαιξ ζονα ἐρὶ ὕαλταδὺαῖβ ζο  
 ζευαλανορ ἐξαοῖνε τταῖὺς ἀγ τοέτ ζυρ ἀν οὖν οὐῖβ.

Ροέταιρ ἀν τὰίελῖαιξ νον ἐέυνοαλτα ὀῖοβροῖν, ἰαὶ ζκλορ  
 νὰ ἐέυνοῖαιρζε ὁ ἐαὺς, κρέυὸ βα ράειν νι. κνεαο το ἐολς  
 γο ὀλ ρεῖρον. ἰαὶ ζκλορ ἀν νὰρὰ μαιρζε ὀῖβ ραφῖρῖξῖρ  
 ἃ ἡαὺβορ νον νὰρὰ νάλτα. κνεαο το μῖοῖ βεὸ γο ὀλ ρέ.  
 ἰαὶ ζκλορ ἀν κρεαρ μαιρζε νον τὰίελῖαιξ ραφῖρῖξῖρ ἀν  
 ζέέυνονα νον κρεαρ νάλτα. κνεαο το μῖνν ἀῖρμ γο ὀλ ρεῖρον.  
 ἰαὶ μιοέταιν γαν τῖξ ἀμβαοῖ ταὺς νον τὰίελῖαιξ, κυῖρ  
 ἐολταρ ἰαῖοῖνν ἀττεαλλὰς, ζο νρεαῖννα ἐαοῖρ νρεῖρξ ὕε,  
 Ἐτ ἰννῖρ ἀρ βῖοῖνν τταῖὺς ἐ ἰαῖρῖν, 7c. (Book I., 4554-84.)

Variants from S:—ἰαῖαῖν—ἰονα—γῖεαξῖν—μῖ—ὀῖορ-  
 γαδ—ῖρτῖξ—τῖαλλῖνν ζο μῖμῖοῖρεαδ—ἰ μῖῖῖ—ὁ ἐεῖρῖοῖν ἃ  
 ροῖα—κρέετῖν—ἰαῖ—ρῖαφῖρῖξῖρ—εἰρησὶν—βῖαῖccῖν—  
 νταῖὺς—λῖαιξ—ταρζοῖν—ἰοννὰρ—ἐέυνοῖαιρζῖ—ρὰεῖν—  
 μαιρζε—ἡαὺβαρ—ρῖαφῖρῖξῖρ.

Again :

Ἀν τῖ ὕα νῖοηγῖναιμ γῖν ὀλ ἀν ἰηῖον το ὀλῖξῖοὺ ὀῖομ  
 ἐῖνὲλ βυὸ μὸ νὰ μβεῖτ ἀρ μο ἐμαρ. Καῖοε ἃ ἀῖνν ὀλ  
 Κορμας. Βῖοῖοσ βῖρῖξῖνὸ ὀλ γῖρ. Ἀν ἐ γῖν βῖοῖεαο βῖαταδ  
 το λῖαῖνῖβ ἀτὰ ἰομῖαῖτῖοε ἃ νῖῖῖνν ὀλ Κορβμας. Ἀρ ἐ ζο  
 ρῖορ ὀλ γῖρ. Μαρεαὺ ὀλ Κορμας ἀρ τυρὰ Εῖενη ἰηῖον  
 Ὀῖνῖοηγ ἃ ὕαλτα. Ἀρ μῖ ὀλ γῖ. Μαιτ ἐαῖρῖα ὀνῖτ ὀλ  
 Κορβμας, ὀρῖ ἀρ τῖ βῖρ ἀοῖνβεαν νὰῖρῖα ὁ γο ἀμαδ. Ἰῖ  
 ἡαζομ ρῖνν ἀτὰ μο ὀῖοῖ ἀρ Εῖενη, ἀέτ ζομ οῖοε. Λεῖρ γῖν  
 τῖο Κορμας Ἐτ ἀν ἰηῖον ὑμῖα μῖον γῖρ ζο βῖοῖοσ Ἐτ  
 ζεαλλῖνν ἐμῖαὺ ὁὸ τῖῖῖ ἀν ἰηῖν ὀῖαξῖαῖ ὑαῖ. Δοντῖξῖρ  
 βῖοῖοσ γῖν ὁὸ. (Book I., 4719-29.)

S variants —*noiongnuim* — *óligreadó* — *bádó* — *caiói* — *ol*  
*Corbmác* — *buićeao* twice — *bíaccac* — *iomriáitceac* — *ol*  
*Corbmác* — *an Éirinn* — (*ar*) *mé ol í* — *óuio* — *haḡam* — *buić-*  
*eat ḡeallai* — *comaió* — *buićeao*.

In the Translation a few words are kept as they stand in the original, as *senacha*, *senchus*, *geasa* (sometimes translated 'restrictions,' etc.), *dun*, *lios*, *comorbha*, *filé* (translated 'poet' often where a poem is introduced), etc. Most of these words cannot be exactly rendered in English by a single word; and they are of too frequent occurrence to be rendered by an explanatory phrase.

The date 1638, found at the opening of Book I. of the *Foimr Feair* in some MSS., may have been inserted by the author, and may represent the date of a second and improved edition of the work. There seems to be a family likeness between *F*<sub>1</sub>, *M*<sub>1</sub>, *D*, and perhaps *S*, as regards passages not found in them, pointing to a common original. Indeed, *F*<sub>1</sub> is remarkable for the number of passages it wants that are to be found in other MSS. This affords, I think, a confirmation of its early date.

In this Introduction I have confined myself to the MS. sources of the text. A treatise on the style and language of the author has been found too lengthy for insertion in the present volumes.

xxx

but the previous  
first book was  
second book  
1646. The first  
second half.

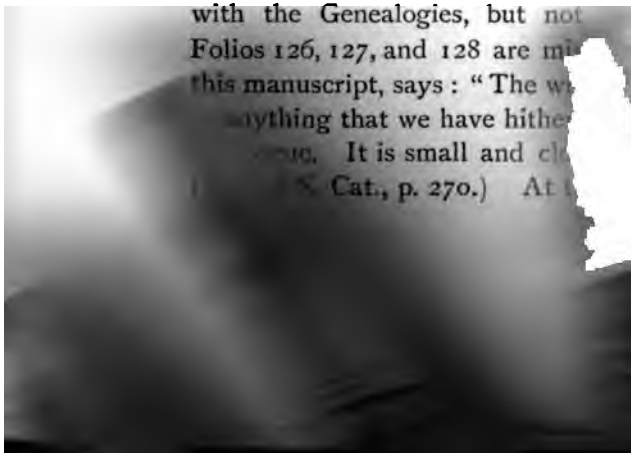
H (24 N. 3)  
W. H. Hennessy  
is restored in a  
ῥεαῖρεαῖρεα mss  
and the first book  
1666. The MS. is  
and corresponds closely  
section is wanting at

W (23 Q. 14).—  
ῥεαῖρεα, including the title.  
A page is missing in the  
by Τομάρις ὁ ῥεαῖρεα  
excellent and accurate copy

C<sub>1</sub> (23 O. 10).—A copy  
1703. The verges of a good  
part of the MS. are damaged  
distinct.

C<sub>2</sub> (23 E. 10).—A copy by  
1736, somewhat imperfect at  
at beginning of first book, the  
may be taken perhaps as the  
the work. This date, 1638, at  
book, is found also in other copies

M<sub>4</sub> (23 O. 19).—This is a copy  
with the Genealogies, but not  
Folios 126, 127, and 128 are missing  
this manuscript, says: "The work  
anything that we have hitherto  
seen. It is small and clear  
(see Cat., p. 270.) At the





it not for its having been employed in vol. I. ; but no titles are given to the sections in these volumes. The sub-headings that occur in a portion of the work are the author's. It should be noted that  $M_1$  has more frequent sub-headings than  $M_2$  and the MSS. of the modern type generally. In a few personal names like  $\text{C}\mu\omicron\mu\tau\Delta\eta\eta$  and  $\text{U}\xi\Delta\iota\eta$  I have omitted the accent usually put on the first syllable. I find also that I have written  $\text{v}\iota\text{r}\iota\text{r}\tau$  for  $\text{v}\iota\text{r}\iota\text{r}\tau$  and  $\text{L}\epsilon\Delta\epsilon\tau\Delta\eta\Delta\epsilon$  for  $\text{L}\epsilon\Delta\epsilon\tau\Delta\eta\Delta\epsilon$  of MS. In the verse passages I have often used readings of  $M_1$ , but have always given the variants in the notes. In the verse, I have but rarely inserted emendations from MSS. outside of those of the  $\text{F}\omicron\text{r}\iota\Delta\text{r}$   $\text{F}\epsilon\Delta\text{r}\Delta$ , though I have sometimes given variants from older MSS. in the notes.

It should be borne in mind that even the best scribes had no definite invariable rules in the matter of aspiration, eclipsis, and in some other matters. Thus  $M_1$ ,  $M_2$ ,  $M_3$ ,  $M_5$ , S are the work of the same scribe. Still they differ in the use of aspiration-points, eclipsis, accents, etc., which are part of the small change of Irish spelling. No doubt some points were often omitted, but understood in reading. The same scribe would not use these points exactly, perhaps, on two successive days, or on two successive pages of the same work. Still there are certain broad principles to which good scribes adhered.

Although, as has already been said, to give an account of the variants in  $M_1$  would be practically to print the entire version, still, in the use of certain word-forms, inflections, points of aspiration, etc., it has been consulted with advantage; and variations of interest given in the notes or incorporated in the text. The pronominal combination  $\text{L}\epsilon$  (3rd sing. fem.) is normal in these MSS., and has not been disturbed, though it is now usually written  $\text{L}\epsilon\iota$ . It should be noted that the verb  $\Delta\eta\Delta\iota\mu$ , 'I stay,' appears throughout without the initial  $\text{r}$ ; also  $\eta\mu$ , not  $\xi\eta\mu$ , throughout.  $\Delta\eta\mu$  'to-day,'  $\Delta\eta$  'yesterday,' are the usual forms, though  $\Delta\eta\mu\xi$  is sometimes found.  $\text{C}\acute{\omicron}\iota\xi\epsilon\Delta\acute{\omicron}$  is more common in the MSS. ( $M_1$  and  $M_2$ )

than cúigeað, and cóig than cúig. Still the u-forms are given in text, except in the verse. The imperfect and conditional forms of the assertive verb are generally written in contracted form in the MSS. I have, in general, used *bΔ* for imperf., and *bυð* for cond. and future.

The word *βρεαταιν* and kindred words deserve notice. In *M*<sub>1</sub> and *M*<sub>2</sub>, in the earlier passage, where this family of words occur, we have *υον βριωτταδιν, να βριωτταδινις, αν βριωτταδινι, ο δινιρι βριωτταδιν, υο ριοξαιβ να βριωτταδινε ον mβριωτταδινε*. At a later point, however, *M*<sub>2</sub> gives *να βρεατταδινις, αν βρεαταιν, αν βρεατταδινι, etc.*, which forms are those employed in the text throughout. I have accented the preposition *ρΔ* (*ro*), though it is usually unaccented in the MSS.

I have mentioned the principal points of deviation of my text from the manuscripts. Anything further worth setting down will be recorded in the notes.

The following are the principal manuscripts consulted in the preparation of the text. *M*, *C*<sub>1</sub>, *C*<sub>2</sub>, though often consulted, are not much quoted from :—

In the T. C. D. Library the principal MSS. used are :—

*M*<sub>1</sub> (H. 5. 26).—An excellent MS. in the archaic style. The date is not given; but it is probably as old as 1650. The handwriting proves the scribe to be John son of Torna O'Mulchonry. It has some gaps: one of six pages between lines 3671 and 4301 in the first book; and a gap extending from line 223 to line 377 in the second book. It is fortunately complete at the end. This copy has been highly praised by O'Donovan, who stated, in his edition of the Four Masters (vol. i., p. xxxiii), that he had read every word of it. It is the copy used by Joyce and Comyn.

*M*<sub>2</sub> (H. 5. 32).—This MS., as far as it extends—that is, to Book II., line 4539—is the principal source of the present text, the remainder of the text being taken from *M*<sub>3</sub>.

It is a large folio, containing the *Τρι βιορξαοιτε αν βδινι*, and the *Forar Feard* up to line 4539, Book II., all in the



handwriting of John son of Torna O'Mulchonry. The remaining part of the *Foras Fearda*, up to and including the genealogy of O Eidsrceoil, where it breaks off, is in the archaic style, and in a different hand, with h's used instead of dots. In the first part of the *Foras Fearda*, the writing is exceedingly close, and the page large. Thus a single page of the MS. contains from line 175 to line 435 of our text. At line 1464, the writing gets more roomy, and so continues to the end. The MS. is an excellent and accurate copy of the work. There are a few scribal gaps of a few words here and there. There are but few contractions. The orthography is "full dress," with, however, some clerical errors and inconsistencies in inflexion and aspiration. The scribe had had a long experience of copying Keating. We find a copy of the *Ṭrí Biorṡḍaolte* from his pen, bearing date 1645. *M*<sub>2</sub> was bought at the sale of Archbishop Tenison's library in 1861. Here is the way in which the MS. is recorded in the catalogue of Dr. Tenison's MSS., with a view to the sale which took place on Monday, July 21st, 1861. (Gall. II. 44, T. C. D.)

"Keating (Geoffrey).—Three Shafts of Death, composed in the year 1631. History of Ireland, by the same author, in the Irish character, with Genealogies and a few marginal Notes.

"Excellent copies, written at Donegal in the year 1645, partly in the handwriting of John O'Mulchonry of Ardcoill, near Sixmile Bridge, in the County of Clare, and partly in that of Michael O'Clery, an eminent scholar, and one of the compilers of the Annals of the Four Masters.

"At the end of the volume are copies of Recognisances of some Irish people to be faithful subjects in the twelfth year of Queen Elizabeth's reign. On the covers and on a blank leaf are pasted three pages of Irish poetry."

The MS., in its present state, affords no proof of the date 1645 or of the place, Donegal, though the writing in the latter part, as well as some entries at the end, savours of the



Donegal school of scribes. As to the handwriting of the final portion being O'Clery's, all that the present writer undertakes to say is that the writing bears a resemblance to that in the Annals of the Four Masters (1st Part) and the work on the Irish Kings, which are to be found in the Franciscan Library. The date of O'Clery's death, given in the *Dict. Nat. Biog.*, is 1643.

M<sub>6</sub> (F. 3. 21).—A copy also in the handwriting of John son of Torna O'Mulchonry, but undated. It is an excellent copy, and has but few contractions.

D (H. 5. 22).—A copy made by “*Ῥεαῖρεας οὐ τοῦ ἁγίου πνεύματος ἀποστολῆς καὶ τῶν ἀποστόλων ἐπιστολῶν*,” 21<sup>o</sup> December, Anno Domini 1646.” This is at the end of the first book. This is a good manuscript, and uses but few contractions; but it employs the earlier spelling, *cc* for *ς*, etc., and is parsimonious as regards accents. The *Ῥιονῆπολλας* and most of the Synchronisms are wanting.

In the R. I. Academy, the principal MSS. consulted are:—

S.—A MS. in the Stowe Collection (c. IV. 1), containing, among things early and modern, a beautiful copy of the *Forar Fedra*, imperfect at beginning and end. It begins at Book I., "fór cion aḡ an m<sup>b</sup>reacṡnac aṡina rean<sup>c</sup>ṡaṡuṡb," about line 1053 of the text of this volume, and ends at Book II., line 4176, "ṡrí ṡaogṡaṡ aḡḡach fion ó loṡlonnaṡb ḡṡa Cliaṡṡ."

In this MS., which begins with fol. 28, fols. 31-37 are missing. Fols. 72-75 and fols. 100-109 are also missing. The last folio is 123. This MS. was unknown to Mr. Comyn.

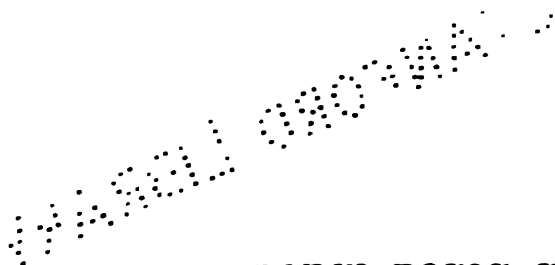
It is a very clearly written and accurate MS.; and the writing closely resembles that of M<sub>1</sub>. It is in the archaic style. The date is not given; but 1696 is scribbled on the margin. It probably dates back to 1650 or thereabouts. The scribe is John son of Torna O'Mulchonry.

R.—A MS. in the Reeves' Collection (24 P. 23). It is a very good copy of the  $\Phi\omicron\mu\lambda\alpha\tau$   $\Phi\epsilon\alpha\tau\delta$ . The first page is p. 7 ;



FORAS FEASA AR ÉIRINN.

HISTORY OF IRELAND.



## FORAS PEASA AR ÉIRINN.

### liber primus (ar leanaíam).

#### XV.

as go ríor do bálaib féinnora farraró reanaíam faeínl go ceact cap a ar  
i maraí Seanáir do asur go bfuair bair.

Ar mbeir u'féinnur farraró 'n-a riš ar an Scitla do  
meaf beir go ríor-eolac rna hildéarlaib cap éir an  
: coimímeafca capla cian poime rin ar na ceangtaib as  
cap na baidiolóine do bi uá cógdaib tré uadair né né uá  
rícto bliáuan as Nemroé go n-a ranncaib. Óir ful táinig  
an coimímeafcaú roin ar na ceangtaib as an cap, ir doin-  
ceangla amáin coitcéann do bi as na uaoimib uile do bi ar  
15 maréain aca ó áuam anuas. Asur ir é ainm farrimeaf an  
leabair fcaíla ói farrimeaf, amáil aoir an ríle :

farrimeaf ainm an deapla  
do bi as mac ué ceafceafna,  
asur as ríol áuam uair,  
Ré fcaíla an cap neamhcaib.

15

Asur ir é ainm farrimeaf uíuair na laíone ói lingua  
humana .i. an ceangla áuonna. Fíuair ar mbeir as cóg-  
daib an cap do Nemroé go n-a baidéirib mar táinig coim-  
meafcaú ar a ceangtaib uá uaoimeafc ó éríocnuíu do an  
20 cap do cionncaib leo tré uadair, do beanaó an ceangla  
áuonna farrimeaf ó áuam óioib, an lion do báuar as  
cógdaib an cap. Fíuair do an rí as éideaf mac Sáile  
asur as a éirib ionnur fur hainmniíu uair i ; mar go  
uicéaduaf eafra uirre ó éideaf. Ar n-a élor ionmro  
25 u' éideaf furab é áuair fá farrimeaf as cógdaib an cap  
ar tí iao réin do áuonna ar an uafra uilinn do bi i



## HISTORY OF IRELAND.

### BOOK I. (*continued*).

#### XV.

The doings of Feinius Farsaidh the grandfather of Gaedheal till his return from the Plain of Seanair, and till his death, as follows.

WHEN Feinius Farsaidh became king of Scythia, he determined to become perfectly acquainted with the various languages which had sprung up after the confusion of tongues that had taken place long before at the tower of Babel, which was being erected through pride for the space of forty years by Nimrod and his followers. For before that confusion of tongues took place at the tower, the entire human race had but one common language which had existed amongst them from the time of Adam. And the name the Book of Invasions gives this language is Gortighern, as the poet says :

Gortighern the name of the language  
Used by the son of God of goodly science,  
And by the race of Adam erst  
Ere the building of Nimrod's tower.

And Latin authors call it *lingua humana*, that is, the human language. But when Nimrod and his kinsfolk were building the tower, as the confusion of tongues set in and prevented them from finishing a structure they had begun through pride, the human language they derived from Adam was taken from them, as many as were engaged in building the tower. However, it remained with Eibhear son of Saile, and with his tribe, so that it was named from him ; for they called it Hebrew from Eibhear. Now when Eibhear had learned the cause of their erecting the tower, that it was with a view to protecting themselves against the second

vtaipinngie vo tēact ar na vaoimib—vo mēafavari nac biat  
 an vāra vīlinn nī-ṛa doirve ionā an cēivīlinn aḡur vo  
 cūpveavari pompa an tori vo vēanām cōm harvo roin ḡo nac  
 30 roicfeavō an vīlinn ḡo na hāiurāib uactaracā vo biavō ann,  
 aḡur va pēip rin ḡo bṛēavafavoir na huairle vo bi oppa  
 beic ḡo hinmīll ionnta ḡan baogal na vīleann—aḡur mari  
 vo cūalavō éibeari ḡurab é rin fāt fá mabavari aḡ tōḡbāil  
 an tuir, avubairt nac ciubvavō congnaim vōib aḡur nac  
 35 pāibe aēt vīomāoinear vōib-ṛean ḡliocar v'āipvavō i  
 n-aḡavō toile vō vo cōimlionaō. Aḡur mari rin vo vēalviḡ  
 mū ḡan cōmmaoin ar biēt vo tēabairt vōib pē tōḡbāil an  
 tuir; aḡur fōr an tan tāivis cōimēarvavō ar cāc vo fāḡvāib  
 vāa mari cōmāivāa buivēacāir ar éibeari an teangā vāonna  
 40 vō an tṛinnṛi ḡo haonāivānac aivḡ pēin iṛ aḡ a tṛievō va  
 éir.

Ir é avōbar iomoirvo iṛ mó fá vveacāivō Féiniur Fāipvavō  
 ḡo Maiḡ Seanāip mari avon pē n-a ṛcoil mari cēannac ar  
 beic i bṛōcāip na vṛuivḡ vāi tēangā vīleav an Eabṛa,  
 45 ionnvur ḡo vtiocvavō vō rin pīveolar vovvṛta vo beic aivḡ  
 pēin iṛ aḡ a ṛcoil ṛan teangāivō Eabṛa.

vāla Féiniur, ar mbeic vo mūn aivḡ beic eolac ṛna  
 hīlvēavṛlavib, amāil a vubṛamari, cuivṛ vā vēivciobal vēav  
 iṛ tṛi pēiv ar a cōvṛar pēin fá cṛivōcāib éavḡamla na vṛi  
 50 ṛann-ṛo von vōmān vo bi ar āivvḡavō an tan roin; aḡur  
 tūḡ oppa anmāin amvḡ ṛeacēt mblivāvna ḡo bṛōḡlamavō ḡac  
 avon vīvō teangā na cṛivē 'n-a mbivavō pēin an vavō roin. Aḡur  
 i ḡcionn ṛeacēt mblivāvān cilliv tār a n-āiv ḡo Féiniur  
 von Scitā; aḡur tēivō Féiniur leo ḡo Maiḡ Seanāip mari  
 55 avon pē hīomav v'ōḡvāib na Scitā iāi bṛāḡbāilvān mīc fá  
 ṛine aivḡ .i. Neanūl i ḡcēannar na Scitā, amāil avēiv  
 ṛile v'āivvṛe ṛan vuvāin vāivab vovrac, Canam buvavōar na  
 nḡavēal:

vō luvō Féiniur ar an Scitā  
 vov an ṛlvavavō;  
 vavv vīvavāa avḡnvivō eolac,  
 vṛvṛmār vuvavāc.



flood which it was foretold would come upon the people—they imagined that the second flood would not be higher than the first, and proposed to make the tower so high that the flood would not reach its upper stories, and that accordingly their nobles could be securely situated in these without fear of the flood—and when Eibhear learned that that was the cause of their building the tower, he declared that he would not help them, and that it was sheer idleness on their part to have recourse to ingenuity for the purpose of resisting the fulfilment of God's will. Thereupon he separated from them without taking any part whatever with them in the building of the tower. Moreover, when the confusion came on all, God left to Eibhear alone and to his tribe after him, as a mark of good will, that human language of our ancestors.

The principal reason why Feinius Farsaidh went to the Plain of Seanair, together with his school, was that he might be with the people whose native language was Hebrew, and that it might thus come about that he and his school would acquire a full and perfect knowledge of that language.

Now, when Feinius, as we have said, had resolved to acquire the various languages, he sent, at his own expense, seventy-two disciples into the various countries of the three continents of the world that were then inhabited, and charged them to remain abroad seven years, so that each of them might learn the language of the country in which he stayed during that time. And at the end of seven years they returned to Feinius to Scythia; and Feinius went with them to the Plain of Seanair, together with a large number of the youths of Scythia, leaving his eldest son Neannual to rule Scythia in his stead, as a certain poet says, in the poem which begins, "Let us relate the origin of the Gaels":

Feinius went from Scythia  
On the expedition,  
A man renowned, wise, learned,  
Ardent, triumphant;

65                   ba haoibéarla baoi ran uothan  
                  mar uo gabhad;  
                  uá béarla uéag i'r t'rí fícto  
                  tan ro rcairao.

                  scol thór la féiniur ag fogluim  
                  ar gac eargna;  
70                   fean adairna eadgnuib eolac  
                  i ngac béarla.

Agur aoiriuo cuio uo na reanóirib zupab t'rí fícto bliadán  
uo bi ó uéanadh an cuir go uctáinig féiniur go n-a rcoil  
aotcuaid ón Scitid go Maiš Seanáir, aithail aoiri file  
o'áirite ran rann-ro :

75                   t'rí fícto bliadán go mblaid,  
                  i'r ead aoréu gac reanóir,  
                  go uctáinig féiniur aotcuaid,  
                  iar gcuithad an cuir neaíruaid.

                  Cuirir féiniur rcola 'n-a ruidé ré múnad na n-ilbéarlaó  
80 ar Maiš Seanáir ran gcairidiz uá ngairmeann Cin 'Oroma  
                  Sneacta Eacténa, aithail aoiri an file ran rann-ro rior :

                  i Maiš Seanáir, iarr an uor,  
                  ro tionóilead an éeaircol,  
                  i gcairir Eacténa,  
85                   uo fogluim na n-ilbéarla.

Agur tionóilro aor óz na gcuioó uo b'foizre uóib o'fogluim  
na n-ilbéarlaó uacta; agur i'r iao t'rí rairite uo bi i n-airu-  
éannar na rcoile rin féiniur fairraio féin ón Scitid, i'r  
gaebeal mac Eactóir uo ílioct Somei ón n'gréiz, i'r Caoi  
90 Caoibhreaatad ón luoa, nó iar mac neama, aithail aoiri an  
file :

                  ag ro anmann na ruad,  
                  actéar-ra ruid go róluat;  
                  gaebeal mac Eactóir go n-iur,  
95                   iar mac neama i'r féiniur.

Ag ro mar aoiri file oile :

                  féiniur an rairi rreatac,  
                  gaebeal i'r Caoi Caoibhreaatad;  
                  t'riar uo éreir rairibinn na rcol,  
100                   uo lean o'f'pneing na n-uóor.



There was but one tongue in the world  
When they set out;  
There were seventy-two tongues  
When they parted;

Feinius had a great school learning  
Each science,  
A man renowned, wise, learned  
In each language.

And some seanchas assert that there was a space of sixty years from the building of the tower until Feinius and his school came southwards from Scythia to the Plain of Seanair, as a certain poet says in this stanza :

Thrice twenty years of renown,  
So every seancha says,  
Till Feinius came southwards,  
From the building of Nimrod's tower.

Feinius established schools for the teaching of the various languages on the Plain of Seanair in the city which Cin Droma Sneachta calls Eathena, as the poet says in the following stanza :

In the Plain of Seanair after the tower,  
The first school was assembled,  
In the city of Eathena,  
To learn the various tongues.

And they assembled the youths of the countries next them to learn the various tongues from them; and the three sages who presided over this school were Feinius Farsaidh himself from Scythia, and Gaedheal son of Eathor of the race of Gomer from Greece, and Caoi Caoinbhreathach from Judea, or Iar son of Neama, as the poet says :

Here are the names of the sages—  
I shall reveal them to you speedily—  
Gaedheal son of Eathor of wisdom,  
Iar son of Neama and Feinius.

Another poet speaks thus :

Feinius the eloquent sage,  
Gaedheal and Caoi Caoinbhreathach,  
Three of the writers of the schools  
Who followed in the true track of the authors.

17 ias an tsiar-ro vo rciob i gcianncáibh aibhíre na  
 uirí bhrímhéarladó, mar atá Eabha Gréigir i Laithean, vo  
 réir mar cuirtear Ceannraolaidó na rogluma ríor é ran  
 Uiridceapc vo rciob ré i n-aimirí Colum Cille. Aveir an  
 105 t-uíodar céadna gurb é Níon mac Béal mic Nemioic fá  
 harpflaíe ran uóman an tan roin. Aveir fóir gurb fá  
 am roin muíadó Muí .i. mac tándairte Féimur Fapiraidó, i  
 gur fúirí an Féimur céadna ríce bliadán ór cionn na  
 rcoile mar ceannac ar an mac roin muíadó uó vo beic eolac  
 110 rna hiltéarladó.

Vo bhrí gurb i gciann uá bliadán i uá ríor vo  
 flaitéar Níon mic Béal aveir uíor ré reancur vo ríor-  
 eadó rcol ar Maig Seanáir lé Féimur Fapiraidó, meafaim  
 gur éic ré veic mbliadna vo flaitéar Níon mic Béal i  
 115 veic mbliadna uá éir rin ar Maig Seanáir ríor vo éill ón  
 rcoil uon Scitid. Óir aveir na reancáir uile gurb  
 ríce bliadán vo éic ór cionn na rcoile ré uceac tar a  
 air uó. Meafaim fóir gurb i gciann uá bliadán i uá  
 ríor ar uá céad u'éir na uileann vo ríor eadó an rcol lé  
 120 Féimur ar Maig Seanáir, vo réir an áirí aimiríre vo-ní  
 bellairminur 'n-a éiríre, mar a n-abair gurb é aor an  
 uóman míle i oí gcead i ré bliadna uéag i uá ríor an  
 tan vo éionncain Níon mac Béal arpflaíe vo gáid.

Ionann rin vo réir áirí na nEabhair eadó leantair lé  
 125 bellairminur agur gurb uá céad bliadán u'éir uileann vo  
 éionncain flaitéar Níon. Vo bhrí vo réir na nEabhair eadó  
 gurb míle i ré céad i ré bliadna uéag i uá ríor vo bí  
 ó túr uóman go uilinn; cuirtear leir rin uá bliadán i  
 uá ríor vo flaitéar Níon vo caítead ríor vo éionncain  
 130 Féimur an rcol, ionnur uá réir rin gurb i gciann uá  
 bliadán i uá ríor ar uá céad u'éir na uileann vo éionn-  
 rcain i, agur gur éic ríce bliadán ór a cionn, mar atá na  
 veic mbliadna vo bí uíre vo flaitéar Níon i veic mbliad-  
 na uá éir.



It was this trio who wrote on wooden tablets the alphabets of the three chief languages, namely, Hebrew, Greek, and Latin, as Ceannfaolaidh the Learned asserts in the *Accidence* which he wrote in the time of Columcille. The same author states that Nion son of Beil, son of Nimrod, was monarch of the world at that time. He also states that it was about this time that Niul, the tanist son of Feinius Farsaidh, was born, and that the same Feinius continued in charge of the school for twenty years in order that this son who was born to him might be acquainted with the several languages.

As some seanchas assert that it was when Nion son of Beil had reigned forty-two years that Feinius Farsaidh established a school in the Plain of Seanair, I am of opinion that he passed ten years of the reign of Nion son of Beil, and ten years thereafter, in the Plain of Seanair before he returned from the school to Scythia. For all the seanchas say that he passed twenty years in charge of the school before his return. I am also of opinion that it was two hundred and forty-two years after the Deluge that Feinius established the school in the Plain of Seanair, according to the computation Bellarminus makes in his chronicle, where he says that the age of the world was one thousand eight hundred and fifty-six years when Nion son of Beil began his sovereignty.

This is the same, according to the Hebrew chronology which Bellarminus follows, as to say that the reign of Nion began two hundred years after the Deluge, since according to the Hebrews one thousand six hundred and fifty-six years elapsed from the beginning of the world to the Deluge. Add to this forty-two years of the reign of Nion that had passed before Feinius began the school, and it thus appears that it was two hundred and forty-two years after the Deluge he began it, and that he passed twenty years directing it, namely, the ten years that remained to him of the reign of Nion, and ten years thereafter.

135 Ácť céana i gcionn fíceao bliadóan tiz Féiniur tar a  
 aif don Scitia i' cuipir rcola 'n-a fuíde innte i' vo minne  
 taoiríeac vo Šaeúeal mac Eactóir ór a gcionn. I' ann rin  
 tug Féiniur fá veapra ar Šaeúeal an Šaeúealz vo cúp  
 i n-easari i' i n-ortuſad vo píerí marí atá rí 'n-a cúis  
 140 cotóidib, marí atá béapla na Féine, béapla na b'filead,  
 béapla an easarircairíe, béapla Teibíde i' Šnáiťbéapla;  
 asur a hainmniugad go cinnce uairó fém, va píerí rin  
 ſonad ó Šaeúeal mac Eactóir ſáimítearí Šaeúealz vi  
 asur nac ó Šaeúeal Šlar, amáil aveiríu orionſ oile; asur  
 145 rór i' tpié báir píe Šaeúeal mac Eactóir tug níul mac  
 Féiniura Farparí Šaeúeal ar a mac fém iug Scota mſean  
 Šarao Cincipir vó, amáil aveirí Ceannraolairí na Foſluma  
 ran Uiríeapt.

Šíúeao i' ceirť ar uſorairíe cpiéao ó b'uil an focaľ-ro  
 150 Šaeúeal. Aveirí becanur ſupab ón focaľ-ro goevin  
 .i. goethin .i. uaral, i' ón focaľ-ro all .i. uile aveirítearí  
 Šaeúeal .i. uaral uile; nó ón focaľ Eabhairíeac ſavhal  
 .i. móir, vo b'riſ go airíbe Šaeúeal mac Eactóir píe noubiríao  
 Šaeúeal ar vótír móir i b'roſluim i' i n-easna i' ann rna  
 155 teanſtáib. Šíúeao aveiríu na reanćairíe ſupab uime  
 ſáimítearí Šaeúeal ve ón ſcomfocaľ-ro ſaoit víl .i. ſpáó-  
 uiríteoirí na heasna. Óir i' ionann ſaoit i' easnairíe  
 asur i' ionann víl i' ſpáóadć, amáil aveirí an Špéiríeac  
 philoſophor .i. ſpáóuiríteoirí na heasna píe vuine easnairíe.  
 160 Vála Féiniura Farparí ní haitirítearí vo éloinn vo  
 beirť aige acť vialr mac, marí atá Neanúl i' níul, amáil  
 aveirí an file ran rann-ro:

Vá mac as Féiniur, ríor vaim,  
 Neanúl i' níul ba háſthar;  
 165 Rugad níul as an vtorí eoir,  
 Neanúl ran Scitia ríatéſloin.

Ar mbeirť vá bliadóan i' ríce v'Féiniur i b'pláirtear na  
 Scitia, iarí vtilleao ó Máis Seandáirí vó, vo éiomain, asur é



Now after twenty years Feinius returned to Scythia, and established schools there, and appointed Gaedheal son of Eathor to take charge of them. Then did Feinius command Gaedheal to arrange and regulate the Gaelic language as it is into five divisions, that is, Bearla na Feine, Bearla na bhFileadh, Bearla an Eaderscartha, Bearla Teibidhe, and Gnaithbhearla, and to name it precisely from himself; hence it is from Gaedheal son of Eathor it is called Gaelic, and not from Gaedheal Glas, as others assert. Moreover, it was through friendship for Gaedheal son of Eathor that Niul son of Feinius Farsaidh gave the name Gaedheal to the son whom Scota daughter of Pharao Cincris bore him, as Ceannfaolaidh the Learned says in the Uraicheapt.

Now, it is disputed among authors whence is this word 'Gaedheal.' Becanus says that it is from the word *goedin*, that is, *goethin*, 'noble,' and from the word 'all,' that is, *uile*, that Gaedheal is named, that is, 'all noble'; or from the Hebrew word *gadhal*, meaning 'great,' because Gaedheal son of Eathor, the first who was called Gaedheal, was great in learning, in wisdom, and in the languages. However, the seanchas say that he is called Gaedheal from the two words *gaoith dhil*, that is, 'lover of wisdom'; for *gaoith* means 'wise' and *dil* 'loving,' as the Greeks call a sage *philosophos*, that is, 'a lover of wisdom.'

As to Feinius Farsaidh we are not told that he had any children except two sons, namely, Neanul and Niul, as the poet says in this stanza:

Two sons had Feinius, truth I tell,  
Neanul and Niul, the valiant;  
Niul was born at the tower in the east,  
Neanul in shield-bright Scythia.

When Feinius had been twenty-two years sovereign of Scythia, after his return from the Plain of Seanair, being at the point of death, he bequeathed the sovereignty of Scythia



pé huét báir, fíaitéar na Scitíá vo Neanúl an mac fá ríne  
 170 aige; ír nioir fágaib aς Nuíl an mac fá hóige aét roéar na  
 n-ealaúan ír na n-ilbéarílaú vo bíóú aige 'ga feolaú vo  
 rcoláib coitcéanna na cpié.

## XVI.

aς ro ríor vo ériall nuil von Éigipte ón Scitíá aςur va óálaib innte  
 50 bfuair báir:

175 Sul laibeoriam ar ériall nuil ón Scitíá von Éigipte,  
 féac marí aueir heiooetur supab ón mbaibiolóin, táiníς  
 ríor aivoe péaltann an taoibe éuaíú ír ioinn na n-uair-  
 eann sup na Spéagaib; aςur aueir Solon nac maibe ríor  
 reancúra aς na Spéagaib nó sup foğluimíor o luét na  
 185 héigipte é. Aueir Iosephur ran céioleabair va Séancur  
 nac maibe leiríe aς na Spéagaib 50 haímrí homei. Ar  
 na huəaríab-íe ír iontuigíte nac ón nSpéis pé ráíútear  
 an Spéis anoir vo éuaíú ír n ná neac oile vo feolaú na  
 n-ealaúan vo fíioét na héigipte, aét Nuíl mac Féiniura  
 185 Faríarú vo éuaíú ón Scitíá vo feolaú na n-ealaúan ann.  
 Aςur cibé avéaríú nac túrca vo bí foğluim ran Scitíá,  
 ói ériall Nuíl, ioná ran Éigipte, ní ríor vó é, vo péir Poli-  
 toirur ran céioleabair io ríoríob "De Rerum Inventoribus,"  
 marí a n-abair: a "Ír faua an t-impíearan vo bí ioir luét  
 190 na héigipte ír luét na Scitíá, aςur ran gleic rín vo  
 éonnarícar, ar mbeít claoíúte vo luét na héigipte, sup  
 cianaopta luét na Scitíá ioná íav." Ar ro ír iontuigíte  
 supab túrca vo bí feolaú ír foğluim aς luét na Scitíá  
 ioná aς luét na héigipte aςur vo bpiś, vo péir na n-uəar  
 195 éuar, supab túrca vo bí foğluim ran Éigipte ioná ran  
 Spéis, ní hé ír ón nSpéis ná neac oile va fámaíl vo  
 éuaíú ón nSpéis vo feolaú rcol von Éigipte aét Nuíl mac

a. Magna diu inter Aegyptios et Scythas contentio fuit in quo certa-  
 mine superatis Aegyptis Scythae antiquiores visi sunt.

to Neanul, his eldest son, and left to Niul, his youngest son, only what profit he derived from the sciences and the various languages which he used to teach in the public schools of the country.

## XVI.

Of the journeying of Niul to Egypt from Scythia, and of his doings there until his death as follows :

Before we speak of the journeying of Niul from Scythia to Egypt, we may observe that Herodotus says that it was from Babylon the Greeks derived the knowledge of the position of the north star, and the division of the hours ; and Solon asserts that the Greeks had not a knowledge of history until they obtained it from the Egyptians. Josephus says, in the first book of his History, that the Greeks had not an alphabet till the time of Homer. From these authors it appears that it was not from Greece, so named to-day, that Isis or anyone else went to teach the sciences to the Egyptians ; but it was Niul, the son of Feinius Farsaidh, who went from Scythia to teach the sciences there. And whoever should say that there was not learning in Scythia, from whence Niul came, earlier than in Egypt, would not be stating truth, according to Polydorus, in the first book he has written, "*De rerum inventoribus*," where he says : "There was a long dispute between the Egyptians and the Scythians ; and, in that struggle, the Egyptians having been overcome, it appeared that the Scythians were more ancient than they were." From this it may be inferred that the Scythians possessed education and learning earlier than the Egyptians, and since, according to the above authors, learning was earlier in Egypt than in Greece, it was not Isis of Greece or any such person who went from Greece to Egypt to conduct schools, but Niul son of Feinius Farsaidh

féiniura farraid ón Scitid rugadh ar Maidh Seanáir ir  
 tugadh ruar i bpoğluim ann ran céadurcoil vo ruideadh  
 200 i gcríe na baidiolóine, agus fá hí an céadurcol i noiaid  
 coimhneardta na uceangta ran uóman, aithil duubhiamar  
 tuar.

Ar mbeir vo Niúl aimreair imcían ag feolaó rcol gcoit-  
 ceann ran Scitid vo éuaid a élu vo leir eolara ir eadna  
 205 fá na críocaid i gcoitcínne, ionnuf ar méio na tuaragbála  
 vo bí air gur éuir párao Cincuir ní éirirte teadta 'n-a  
 óail 'ga iarraidh von éirirte né feolaó na n-ealaóan ir na  
 n-ilbéarlaó u'ógaid na héirirte. Vo éuall Niúl von  
 éirirte mar rin, aithil aueir an file ran iann-ro vo beanaó  
 210 ar an uadain uarab torac, Canam bunadóar na nGaeóal:

Rángaour rceala go forann,  
 go méio ngreata,  
 nél mac féiniura 'ga bfuilro  
 béarla an deata.

215 Triallair iomoirro Niúl lé teadtaid párao von éirirte,  
 agus tug an ní fearann va ngairtear Capacyont (nó  
 Campur Cincit) láim né Muir Ruaid uó; agus fór vo póir  
 a ingean féin né iáirtear Scota né Niúl, aithil aueir  
 Siolla Caomáin ran uadain uarab torac: Gaeóal Glar ó  
 220 uadain Gaeóil:

Vo éuaid ran éirirte iar roin,  
 go riact forann foratail;  
 go uceg Scota gan rceim ngainn  
 ingean rialgarta forainn.

225 Iar bpórad Scota vo Niúl cuirir rcola 'n-a ruide ag  
 Campur Cincit vo feolaó na n-ealaóan ir na n-ilbéarlaó  
 u'ógaid na héirirte; agus ir ann rin vo rug Scota Gaeóal  
 mac Niul. Vo féaduraid go gcuirfeadh neac éigin i  
 n-ionganar cionnuf buó éuir Niúl, an cúigeadh glún ó  
 230 iapet, vo beir i gcomaimir né Maoire ann, agus gurab  
 react mbladóna véag ir éirirte rícto ar react gceao ó



from Scythia, who was born in the Plain of Seanair, and was then trained in learning in the first school that was established in the country of Babylon ; and this was the first school after the confusion of the languages of the world, as we have stated above.

When Niul had been a long time conducting the public schools in Scythia, his fame for knowledge and wisdom spread through the nations generally, so that on account of his great reputation Pharao Cincris, king of Egypt, sent envoys to him, inviting him to Egypt to teach the sciences and the various languages to the youths of that country. Niul accordingly proceeded to Egypt, as the poet says in this stanza, which is taken from the poem beginning, " Let us relate the origin of the Gaels " :

Tidings reached Forann  
With great acclaim  
Of Niul son of Feinius knowing  
The languages of the world.

Niul then went to Egypt with the envoys of Pharao ; and the king gave him the land called Capacyront (or Campus Circit) beside the Red Sea. He also gave his own daughter Scotia in marriage to Niul, as Giolla Caomhain says in the poem beginning " Gaedheal Glas, from whom are the Gaels " :

He then went into Egypt  
And reached the mighty Forann,  
And married Scotia of charms not few,  
The generous, clever daughter of Forann.

When Niul had married Scotia, he established schools at Campus Circit for teaching the sciences and the various languages to the youths of Egypt. And it was there that Scotia gave birth to Gaedheal son of Niul. Perhaps some one might wonder how Niul, the fifth in descent from Japhet, could be a contemporary of Moses, seeing that seven hundred and ninety-seven years elapsed between the



256 ʔilinn ʒur an am ʔar ʒab Məoirə ceannəʔ ʕloinne ʔrəael.  
 Mo ʔrəəʒna ar ʔn, naʕ ʔoicʔerote ʒo maipʔəəʔ niul  
 ʔomaʔ ʔo ʕəəʔəiʔ bliəʔan, ʔn ʔo-ʒeiboiʔ na ʔəoine ʔe  
 ʔəəʔə ʔan am ʔoin; biəʔ a ʔiəʔnaipə ʔn ar ʕibəar maʕ  
 ʒəile, an ceəʔrəmaʔə ʒlun o ʒeim anuəʔ, ʔo mair ʕeicʔe  
 bliəʔna ʔ ʔri ʔicʔo ar ʕeicʔe ʕəəʔ, əʒur ar ʒeim ʔo mair  
 ʕiʒ ʕəəʔ bliəʔan ʔ'eip maʔ ʔuʒəʔ əʔʔəʔəʔə ʔo, əmāil  
 leəʒəʔ ʔan əonmāʔ ʕəiboiʔ ʔəəʒ in Genesi; uime ʔn naʕ  
 260 ʕuipə ʔ ʒoonnəʕəʔəipə ʒo ʔʔəəʔəʔə niul maʔəʔəin ʔn ʔəra  
 bliəʔəin ʔ ʔə ʔicʔo ʔo ʔlāicəʔ ʔion mic ʔeil, əmāil  
 əʔuʔrəmaʔ, ʒo haimʔri mairə. əʒur ʔoʔ ʔ ʔuʒəʔə ʔ  
 ʔonʕuipə ʔ n-ʔonʒəʔəʔ an ʔe ʔuəip niul əʒur ʒo mbeəʔəʔ  
 ar əimʔri mairə ʔan ʕiʒipə, ma'ʔ ʔicʔi an ni əʔeip  
 266 Maʔianuʔ Scotuʔ maʔ ʒo n-əʔəip ʒuʔəʔ ʔ ʒcionn əoin-  
 bliəʔna ʔəəʒ ar ʔicʔo ar ʕri ʕəəʔ ʔ'eip ʔileənn ʕəimʒ  
 ʕoimməəʔəʔə na ʔəəʔəʒəʔə ʔan ʔəibioloin əʒur ʔo ʔeip  
 maʔ əʔuʔrəmaʔ ʕuəʔ ʒuʔəʔ ʕian ʔ'eip ʕoimmbuəiəʔəʔə  
 na ʔəibioloine ʔuʒəʔ niul. ʔo ʔeip a ʔuʔrəmaʔ ʔ  
 260 ʔicʔerote uʒəʔə ʔəəʕəʔə ʕinō Scuit ʔo leic əoiʔ niul  
 mic ʔeimiʔə ʔəʔəʔəʔə, əʒur ʒo ʔəibə 'n-a ʔion ʕoiməimʔri  
 əʒ mairə ʔan ʕiʒipə.

[illegible]

Deluge and the assuming by Moses of the leadership of the children of Israel. My reply to that is that it is not incredible that Niul should live several hundred years ; for people used to live a long time at that period ; witness Eibear son of Saile the fourth in descent from Seim who lived four hundred and sixty-four years, and Seim who lived five hundred years after Arphaxad was born to him, as we read in the eleventh chapter of Genesis ; that it is not to be doubted, therefore, that Niul might have lived from the forty-second year of the reign of Nion son of Beil, as we have said, to the time of Moses. And moreover, the length of life granted to Niul and that he should have survived till the time of Moses in Egypt is still less to be wondered at, if what Marianus Scotus states be true ; for he says that it was three hundred and thirty-one years after the Deluge that the Confusion of Tongues took place at Babylon, while, according to what we have stated above, it was long after the Babylonian Confusion that Niul was born. From what we have said, we should trust the authors of the seanchus of the Scotic race as regards the age of Niul son of Feinius Farsaidh, and believe that he was a contemporary of Moses in Egypt.

As to Niul, it was when he was sojourning at Capacyront beside the Red Sea, and when Scota had given birth to Gaedheal, that the children of Israel escaped from Pharaoh and marched to the shore of the Red Sea, and made an encampment beside Capacyront where Niul dwelt. When Niul heard of this, he went to meet them and discourse with them, and to find out who they were. At the outposts of the host he met Aaron who told him the story of the children of Israel and of Moses and the witness-bearing miracles that God had wrought against Pharaoh and his army, because of the bondage of the children of Israel. Now Niul and Aaron entered into an alliance and friendship with one another ; and Niul inquired of Aaron whether they had food or provisions, and further informed him that whatever corn and means he had would

buiúeac Dáron ve trío rin. Táinig iomorroio an oíche iad  
 roin, ir céio Dáron go Maoire agus vo innir vó na tairg-  
 riona tug Nuíl vó, agus fá buiúeac Maoire ir Dáron ve  
 270 trío rin.

Iomtúra Nuil páinig go n-a muinntir féin iad rin, agus  
 vo innir vóib mic Iyrael vo beic láim riú; agus vo innir  
 zac ní vo vólaib mac nIyrael vóib. Agus an oíche céanna  
 tarla nađair neime vo Šaeúeal mac Nuil ir é ag rinám,  
 275 gur éreáctnuig é, go raibe i nguair báir. Agus avoirio  
 orong oile gurab ón bfarac táinig va éreáctnuig vó 'n-a  
 leabair. Avubair vó a muinntear ré Nuíl an mac vo  
 bneic i noáil Maoire; agus beirir leir Šaeúeal vo láđair  
 Maoire. Vo rinne Maoire guróe go vóia agus vo éaic an  
 280 rlaic vo bí 'n-a láim riur an gceáct gur rlanuig mar rin é.  
 Agus avubair Maoire an áic a mbiaó treab bunair an  
 mic rin, nađ biaó briú i nađair neime ann go bráđ; agus  
 acá rin follur ar Ćreca, oilean acá ran nŠreig mar a  
 bfuil cuio va rlioct, ní bfuil nađair neime ann acé mar  
 285 éirinn. Agus tar ceann go rađavair nađrađa neime i  
 neirinn go ceáct rávraig, ní raolim go raibe neim ionnta;  
 nó raolim gurab vo na veamnaib řairmtear nađrađa  
 neime i mbeáđair rávraig.

Avoirio cuio vo na řeancáirib gur éir Maoire řlar ar  
 290 an bfeirc vo bí fá n-a láim féin ar bráđair Šaeúil, agus  
 gurab uime rin řairtear Šaeúeal řlar ve. Vo bioó  
 iomorroio an ran roin řearc fá láim zacá raoirig mar  
 cómarca ceannair řeávna, agus ir vaio rin avoirtear  
 řearcac vafal ré ceann buíone avoir. Ir va řairnéir  
 295 gurab ó řnar na nađrac neime vo lean vo bráđair Šaeúil  
 řairtear Šaeúeal řlar ve, ir va řoilriuig vó gurab é  
 Maoire vo řóir é, acáir na raionn-ře řior:

Šaeúeal řlar cionnur vo ráó  
 riur in bfeair řerit řcomlán?  
 An ní ó bfuil Šaeúeal řlar,  
 ir ceair řa bfuil a řeancar.



all be at their service. For this Aaron was grateful to him. Then night came on ; and Aaron went to Moses and told him of the offers which Niul had made to them ; and Moses and Aaron were grateful to him accordingly.

Now Niul went to his own people after this, and told them that the children of Israel were nigh unto them ; and he told them all that had befallen the children of Israel. And that same night a serpent came upon Gaedheal as he was swimming, and wounded him so that he was at the point of death ; and others say that it was from the desert it came and wounded him in bed. His people told Niul to take the lad to Moses ; and he took Gaedheal into the presence of Moses. Moses prayed to God, and applied the rod he held in his hand to the wound, and thus healed it. And Moses said that, in what place soever the stock of that youth would settle, there no serpent would ever have venom, and this is verified in Crete, an island in Greece, in which some of his posterity are ; it is without serpents as Ireland is. And although there were serpents in Ireland up to the coming of Patrick, I do not think they had venom ; or I imagine it is the demons that are called serpents in the life of Patrick.

Some seanchas state that Moses fastened with a lock around the neck of Gaedheal the bracelet that he had on his own arm, and that it was from this he was called Gaedheal Glas. At that time each chieftain wore a bracelet on the arm as a mark of his tribal supremacy ; and hence the head of a company is now called a noble *fleascach* or 'bracelet-bearer.' To set forth that it was from the trail of the serpent that clung to Gaedheal's neck that he is called Gaedheal Glas, and to show that it was Moses who healed him, we have the following stanzas :

Gaedheal Glas, why was the name given  
To that brilliant, perfect man ?  
The event whence Gaedheal is *Glas*,  
Few are those who know its history ;



305      Dár focruitís ar an gcúinn uchréin  
           Faebeal mac Míuil go nveigéin;  
           Sur iad an nađair 'n-a éneaf,  
           níor b'fupur é vo leigear.

          An tí gíar ní deáđar ve  
           nó sur fóiur go maić Maoire;  
           Ie ead éuigro eolais ar  
           Sonad ve acá Faebeal gíar.

310      Aveiruo urong oile gurab uime gairítear Faebeal gíar ve  
           ó gíaire a airm ie a éiríó. Gurab uime rin vo rinne file  
           éigín an rann-ro:

315      Rug Scota mac vo Míul náir  
           Ór éin móir gcinead gcomlán;  
           Fá Faebeal gíar airm an fíur  
           ó gíaire a airm 'r a éiríó.

          Ađur ie ón nFaebeal roin ainmnigítear Faeóil uile; sonad  
           uime rin vo rinne an file an rann-ro:

320      Féine ó féiniur acbearta,  
           briğ gan vocta;  
           Faeóil ó Faebeal gíar garta,  
           Scuit ó Scota.

          Sióeasó aveiruo urong oile gurab uime tugasó Scota ar  
           máđair Faeóil, vo briğ gurab vo éine Scuit ón Scitia  
 325      ađair Faeóil, ađur gur nóir aca na mná vo fíoinneasó o n-a  
           breairaid. Tuig nac í ro an Scota fá bean vo gíalam va  
           ngairítear Míul éarpáinne ađur rug reirear mac vó. Óir  
           ingean párao Cincuir fá máđair vo Faebeal ađur ie aige  
           vo bádar mic Iírael i noaoirre. An párao céana vairb  
 330      ingean bean míleasó, fá hé an cúigeasó párao véas 'n-a  
           óiaró rin é. párao Nectonibur fá hainm vó.

          Iométúra Míul iomoiruo avubairt mé Maoire go mbiasó  
           fala párao Cincuir iur féin eiré fáilte vo éabairt vó.  
           “Mareasó,” ar Maoire, “cuall-ra linne, ađur vá  
 335      poiceam an tír vo éarngair Dia vúinn vo-géabair-re  
           poimn oi; nó masó maić leat, vo-béairam loingear párao ar

While bathed in the strong stream  
Gaedheal son of Niul of good disposition,  
A serpent bit his skin :  
It was not easy to heal it;

The grey-blue mark did not leave him  
Till Moses kindly healed it.  
What the learned understand from this  
Is that thence comes Gaedheal Glas.

Others assert that he was called Gaedheal Glas from the grey-blue colour of his arms and armour. Hence someone has composed the following stanza :

Scota bore a son to Niul the modest,  
From whom sprang many noble tribes ;  
Gaedheal Glas was the name of the man,  
From the grey-blue colour of his arms and armour.

And it is from this Gaedheal that all the Gaels are named. Hence the poet composed this stanza :

The Feni are named from Feinius,  
The meaning is not difficult ;  
The Gaels from comely Gaedheal Glas,  
The Scots from Scota.

Others, however, say that the mother of Gaedheal was called Scota because his father was of the Scotic race from Scythia, and that it was their custom to call the women after their husbands. Understand that this is not the Scota who was wife of Galamh, who is called Milidh of Spain, and bore him six sons. For the mother of Gaedheal was daughter to Pharao Cincris ; and it was he who held the children of Israel in bondage. But the Pharao whose daughter was wife of Milidh was the fifteenth Pharao after him. He was called Pharao Nectonibus.

Now as to Niul, he told Moses that Pharao Cincris would be angry with himself for having welcomed him. "In that case," said Moses, "come along with us ; and if we reach the land which God has fore-appointed to us, thou shalt get a share of it ; or, if thou wilt, we will deliver

340 uo cúmar féin tuir, ašur éiríš ionnta ar muir go bfeardair  
 cionnur rcarfram ir párao pé céile." Ir i rin iomorro  
 comairle ar ar éinn níú. Uo cuiread trá míle fear  
 ar n-a máraé, mar atá orclad na mara pé scloinn Irael,  
 ir a oluóeas 'n-a noiaó ar párao ir ar a fluaš, va  
 mbádaó, amail aueir an file ran man-ro vo beanaó ar  
 345 an tuain varda torad: A ouine naó creio iar gcóir:

Searcas míle díob va gcoir,  
 Caogao míle marcadóir;  
 Anra mara Romair Ruair  
 Ror foluig uile i n-aonuar.

350 Trí ríó iomorro míle coiróe ir caogao míle marcad a  
 lion. Seact gcéao ir react mbliadna véas ir céirre  
 ríó i noiaó na vileann vo bádaó párao, amail aou-  
 bramair tuar. Uo connairc iomorro níú párao go n-a  
 fluaš vo bádaó, vo an féin ran bfeardann gcéao, óir  
 355 ní raibe eagla air ó vo bádaó párao, ašur vo fár a  
 élaon ir a fiol go beir ionairm díob. I gcionn airmire  
 va éir rin fuair níú bá, ir vo šab Šaeóal ir a mádair  
 an fearann. Rugaó iarad mac vo Šaeóal ran éirir  
 .i. Earrú mac Šaeóil, ašur i gcionn tréirre 'n-a díad rin  
 360 rugaó mac vó rin air, Šrú mac Earrú mic Šaeóil, ašur  
 vo šabavair rin an fearann céaoa ašur vo áicig raó  
 ann.

Uála fluaš na héirirce, iomorro, šabair va éir rin  
 párao Incuir flaitear na néirirce v'éir párao Cincuir  
 365 vo bádaó. Uo šairéi céaoa párao va šad ríš io šab  
 an éirirce ó párao Cincuir vo bádaó ran Muir Ruair  
 go párao Nectonibur an cúigeaó ní véas i noiaó párao  
 Cincuir.



the fleet of Pharao into thy hands, and do thou go on sea in it so that thou mayest learn how we shall separate from Pharao." Niul followed this latter counsel. A thousand armed men were sent with him to the ships; and these were delivered over to him; and he embarked in them, and beheld the events of the ensuing day, namely, the opening of the sea before the children of Israel, and its dispersion after them on Pharao and on his host, drowning them, as the poet says in this stanza, which is taken from the poem beginning, "O thou who believest not according to truth":

Sixty thousand of them on foot,  
Fifty thousand on horseback,  
A storm of the Red Sea of Romhar  
Overwhelmed them all at once.

Sixty thousand foot, then, and fifty thousand horse was their number. It was seven hundred and ninety-seven years after the Deluge that Pharao was drowned, as we have stated above. And Niul having seen Pharao and his host drown, remained in the same territory, as he was not afraid after the drowning of Pharao; and his children and progeny grew up until they were able to bear arms. Some time afterwards Niul died; and Gaedheal and his mother took possession of his lands. Thereafter a son was born to Gaedheal in Egypt, namely Easru son of Gaedheal, and some time after that a son was born to him in turn, Sru son of Easru, son of Gaedheal, and these possessed the same lands and dwelt thereon. Now, as to the Egyptians, Pharao Intuir assumed sovereignty over them after the drowning of Pharao Cincris. Pharao was a name given to every king who ruled over Egypt from Pharao Cincris who was drowned in the Red Sea to Pharao Nectonibus the fifteenth king after Pharao Cincris.

## XVII.

370 AG FO FÍOR VON IONNARBAÐ VO MINNE ÞARAO INTUIR AR FÍOÐT ÐAEÐIL AR  
AN ÉIGIPTE.

Iomtúra Þarao IntuiR íar Rín aður fludis na heigipte  
ar mbeir tréan ran tír úóib vo cuimniðeasari an trean-  
fala vo clannais Niuil ír v'fine Ðaeðil .i. an cáirveas vo  
Rónras ré clannais Írrael aður loingear Þarao Cincuir  
375 vo bpeir leir vo Niuil, an ran vo éalodari mic Írrael. Vo  
comimórad uime Rín cogad Leo i scoinne aicme Ðaeðil sur  
hionnaribad go haimveonad a héigipte íav. Tis Tomar  
Ualringham leir an ní Rín i nlpovigmate mar a n-abair:  
a"Íar mbáðad lucta na héigipte, an vponz von tír vo máir  
380 va n-ér vo ruaisirio voine uaral v'áirite, Sciteaðeas vo  
bi 'n-a comnuirde eatorra, go nac zéabad flaitear ór a  
zcionn. Ar mbeir vó ar n-a úibirt go n-a éreib, táinir  
sur an Spáinn, mar ar áitir ré iomav bliaðan aður mar a  
nveasasari a fíloct i lionmairiadct go móir, aður tánasasari  
385 ar Rín go héirinn."

Vióð a fíor aas, a léasctóir, surab é Spú mac Earrú  
mic Ðaeðil an voine uaral-ro aður nac é Ðaeðeal réin,  
zan ceav vo hectori voetiur, ír fór zan ceav vo þarimlais  
na nuasall rcpioðar ar éirinn fadoilear surab é Ðaeðeal  
390 réin táinir von Spáinn. Óir vo réir fírinne fearcúra  
na héirann, varab cóir cpeveamain ran ní-re, ír ann  
ran éigipte ruiz Scota, ingean Þarao Cincuir, Ðaeðal  
aður ír innte vo comnuirz go bpuair bár; aður ní hón nðreiz,  
mar avoipvo vponz oile, táinir, act a actair varb ainm  
395 Niuil táinir ón Scitia. Aður tar ceann go n-abair an  
t-uðsari-ro vo haitléasas aasinn surab von Spáinn

a. Aegyptiis in Mari Rubro submersis, illi qui superfuerunt  
expulerunt a se quemdam nobilem Scyticum qui degebat apud eos ne  
dominium super eos invaderet; expulsus ille cum familia pervenit ad  
Hispaniam ubi et habitavit per annos multos et progenies ipsius familiae  
multae multiplicata est nimis et inde venerunt in Hiberniam.



## XVII.

Of the expulsion by Pharao Intuir of the race of Gaedheal from Egypt  
as follows :

As to Pharao Intuir and the Egyptians thereafter, when they had become powerful in the country, they remembered their old enmity against the children of Niul and the race of Gaedheal, that is, the friendship into which they had entered with the children of Israel, and Niul's having carried off the fleet of Pharao Cincris on the escape of the children of Israel. They accordingly made war upon the race of Gaedheal and banished them against their will from Egypt. Thomas Walsingham agrees with this account in Hypodigmata, where he says: "When the Egyptians had been drowned, the portion of the inhabitants who lived after them expelled a certain Scythian nobleman who dwelt amongst them, lest he might assume sovereignty over them. When he had been expelled with his tribe, he came to Spain, where he resided many years, and where his progeny multiplied exceedingly, and thence they came to Ireland."

Know, O reader, that this nobleman was Sru son of Easru, son of Gaedheal, and not Gaedheal himself, notwithstanding Hector Boetius, and notwithstanding also the opinion of the modern English authors who have written on Ireland, and who imagine that it was Gaedheal himself who came to Spain. Because, according to the truth of the seanchus of Ireland, which one should believe in this matter, it was in Egypt that Scota daughter of Pharao Cincris gave birth to Gaedheal, and it was there that he lived till his death ; and he did not come from Greece, as others assert, but his father, who was called Niul, came from Scythia. And although the author whom we have quoted states that it was to Spain the nobleman to



táinig an uime uasal do luathéamair, ní heaó, aét von  
Scitia do éuaíó, aghur i' é an cúigeaó glúin véas uaió  
anuas va nshairéi b'ráda mac Deaááda náinig von Spáinn  
400 ar oúir. Ag ro ruióeam an treanóaió ari supab é Spú  
mac Eapú fá taoiread ag triall ón Éigipt ar an eadéa-  
ro, amail aoiri Siolla Caomáin ran uadin uarab torad,  
Gaédeal Glar ó oúaió Gaévil:

405 Spú mac Eapú mic Gaóvil,  
ar reanaóair fluaá-faóilíó;  
é vo luíó fá oúaió ó á óiá  
ar fuo mára Ruaió Romóir.

410 Luét céirre long líon a fluaá  
ar fuo mára Romóir Ruaió;  
tall i nshá clápaóda i' ceao  
céirre lánaimna ríceao.

Tuig, amail aoubriamair, supab é Spú mac Eapú fá  
taoiread ran eadéa roin go nángavari go hoiléan Cheta,  
go b'fuarí báir ann rin, supi áab á mac Éibear Scot ceannar  
415 feaóna cáic go roótain von Scitia óóib. Sonáó uime rin  
aoiri uáóari o'áiriúte supab é Éibear Scot fá taoiread  
oiria ran tuirar roin aghur supab ón fopáinnm vo bí ari  
.i. Scot áairiméari cine Scuit vo Gaédealaib. Ionann  
iomóirio Scot vo péiri uáóari o'áiriúte i' raiáóeoiri. Óir ní  
420 maibe 'n-a cómáimrii feari boáa vo b' feari ioná é, aghur ón  
b'ropáinnm rin náinig é vo flonnaó an flioét táinig uaió;  
aghur vo cleaótaó leo boáa mar árim ar aitéur na rean  
sur an áimrii noéiréanaáig leat i' raiá óari gcuimne féin.  
Siúeaó ní leaifam báramail an uáóari-re vo b'riá supab  
425 í céaoíaió cóitcéann na reanóaió supab uime áairiméari cine  
Scuit vo flioét Gaévil trié beit ar oteaét ón Scitia óóib  
vo péiri á mbunaóara.

Tuig, á léaáóóiri, supi feari cómáimrii vo máoiré  
Gaédeal, aghur va péiri rin go maibe céirre ríóvo bliáóan  
430 o'áoir an tan vo bátaó páraio, aghur go maibe an ceaó-  
pámaó glúin uaió féin ríoir ar n-a b'riéit mari atá Éibear

whom we have referred came, such is not the fact ; for it was to Scythia he went, and it was the fifteenth in descent from him, called Bratha son of Deaghaidh, who first came to Spain. Here is the seancha's statement of the fact that it was Sru son of Easru who was the leader of this expedition on its setting out from Egypt, as Giolla Caomhain says in the poem beginning, " Gaedheal Glas from whom are the Gaels " :

Sru son of Easru son of Gaedheal,  
Our ancestor of the joyous host,  
It was he who went northwards from his house  
Over the Red Sea of Romhar.

Four shipfuls were his host  
Upon the Red Sea of Romhar ;  
Found room in each wooden dwelling, as was right,  
Four and twenty wedded couples.

Know, as we have said, that it was Sru son of Easru who headed this expedition till they reached the Island of Crete where he died, and that his son Eibhear Scot assumed the supreme authority till they arrived in Scythia. It is for this reason that a certain author says that Eibhear Scot was their leader in this expedition, and that it was from his cognomen, namely, Scot, that the Gaels are called the Scotie race. For, according to a certain author, Scot means ' archer,' and there was in his time no bowman superior to him ; and from this cognomen given him the name was given to his posterity ; and they practised the bow as a weapon in imitation of the ancients down to a recent period within our own memory. However, we shall not adopt the view of this author, since it is the common opinion of the seanchas that the race of the Gaels were called the Scotie race from their having come originally from Scythia.

Understand, O reader, that Gaedheal was a contemporary of Moses, and that accordingly he was fourscore years of age when Pharaoh was drowned, and that the fourth in descent from himself, namely, Eibhear Scot son of Easru, son of



Scot mac Spú mic Earrú mic Daeúil sul vo éirialladar mic  
 Iyrael tréir an Muir Ruaid aghur Madoire i gceannar feadna  
 ór a gcionn. Meardao uiong vo na reancaduib supab  
 435 ceitpe céao i r uá fícto bliadán ó bátao párao ran Muir  
 Ruaid go tigeadt éloinne Milead i nÉirinn, aghur uá  
 uadribuádo rin ag ro mar aueir uádoar úioib ran manh-ro :

440 Ceatpáda i r ceitpe céao  
 vo bliaduib, ní hionaidhíreag,  
 ó vo luid tuait Dé, uadrib úuib,  
 Tar muinécann nára Roídar.  
 Sup gabrao peinn von Muir Meann  
 mic Milead i uáir nÉirinn.

Adt éana vo péir an áiríu vo-ní an leabhar Gabála  
 445 ní fuil adt reáct mbliaúna uéag tearta vo éirí céao ón  
 tráct fáir gab Madoire ceannar éloinne Iyrael ran Éigipt  
 go teáct éloinne Milead i nÉirinn. Óir i gcionn reáct  
 gcéao i r reáct mbliaúan uéag ar ceitpe fícto u'éir uileann  
 vo gab Madoire ceannar mac nIyrael ran Éigipt, aghur vo  
 450 péir na haimpíre vo-beir reancur Éiréann vo Gabálais  
 Éiréann, i r i gcionn mile ar ceitpe fícto bliadán u'éir  
 uileann vo gabadair mic Milead reab Éiréann. Ag ro  
 mar aueir an leabhar Gabála supab i gcionn trí céao  
 bliadán iar noílinn cáimig Páitálón, aghur supab trí céao  
 455 bliadán vo bádar a fíloct i reilb Éiréann, aghur supab  
 uoir mbliaúna fícéao vo bi Éiré 'n-a fárad go teáct  
 éloinne Neimíú innce, aghur supab reáct mbliaúna uéag ar  
 uá céao fad flaitéara na éloinne rin ar Éirinn, aghur ré  
 bliadna uéag ar fícto vo bádar fíri bolg i hflaitéar, aghur  
 460 Tuata Dé Danann trí bliadna tearta vo uá céao; aghur  
 pé cur an áiríu-re uile i n-dontuim i r ceitpe fícto ar  
 mile bliadán an nuimíu iomlán vo-níó ó uílinn go tigeadt  
 mac Milead i nÉirinn. Aghur uá hreáctar an t-áiréam-ro  
 iur na reáct mbliaúnaib uéag i r ceitpe fícto ar reáct  
 465 gcéao vo bi ó uílinn go bairántar Madoire ar éloinn Iyrael,



Gaedheal, had been born before the children of Israel passed through the Red Sea with Moses as leader over them. Certain seanchas are of opinion that there were four hundred and forty years from the drowning of Pharaoh in the Red Sea to the coming to Ireland of the sons of Milidh. And in confirmation of this, one of these authors thus speaks in this stanza :

Forty and four hundred  
Years, it is not a falsehood,  
From the going of the people of God, I assure you,  
Over the surface of the sea of Rombar  
Till sped across the sea of Meann  
The sons of Milidh to the land of Erin.

However, according to the computation made by the Book of Invasions, there were only three hundred years less by seventeen from the time that Moses assumed the leadership of the children of Israel in Egypt until the coming of the sons of Milidh to Ireland. For Moses assumed the leadership of the children of Israel in Egypt seven hundred and ninety-seven years after the Deluge; and according to the time Irish history allows to the Invasions of Ireland, it was one thousand and eighty years after the Deluge that the sons of Milidh took possession of Ireland. Thus the Book of Invasions states that it was three hundred years after the Deluge that Partholon came, and that his descendants remained in possession of Ireland three hundred years, and that Ireland remained a waste for thirty years, till the descendants of Neimhidh arrived there, and that these descendants ruled Ireland two hundred and seventeen years, and that the Firbolg held the sovereignty thirty-six years, and the Tuatha De Danann two hundred years less by three ; and, adding all these together, they make a total of one thousand and eighty years from the Deluge to the coming of the sons of Milidh to Ireland. And if this number be taken in connexion with the seven hundred and ninety-seven years that elapsed from the Deluge to the leadership of Moses over the children of Israel,

470 17 pollur nac fuil ón am roin go teact éloinne Milead 1  
 nÉirinn aet teact mbliadna véas tearta vo tpi céao, aður  
 va réiri rin zupab bréasgac an céarpari éuar aueiri zupab  
 1 zcionn vá fícto ar ceitpe céao bliadán v'éir mac nliuael  
 470 vo vól tpiér an Muiri Ruairi mánzavari mic Milead 1  
 nÉirinn.

Aveirto vponz ré reancur zupab é maon 'n-ari zab Spú  
 mac Earru go n-a fupinn ar an Muiri Ruairi aður roiri buó  
 véar ran aigéan, láim véar ré Tapriobana, 17 láim clé pur  
 475 an Aria roiri, aður láim clé timcéall buó éuar vó, aður ar  
 rin go munn Sléibe Ripe ran leit éiar éuar vón Aria, aður  
 ran éadolmuri ó véar reapiar an Eorui 17 an Aria ré céile,  
 aður ar rin vón Scitia. Zúeav ní hé rin maon vo zab  
 Spú a zupall ón éizipt vón Scitia go luét ceitpe long 17  
 480 tpióeo 1 n gac luing vóib; aet a bun rpiota Nil ar Muiri  
 vTopiainn go Creta pur a mairtear Canva anu, áit ar  
 éomnuiz ré realaó aimpe go bfuair baf ann aður 'n-ari  
 fázab cuo va flióet vóir 1 noiró; zónav va bitin rin vo  
 réiri uóvar an treancura nac bi naéari neime 1 zCreta  
 485 aet mari Éirinn; aður tpiallav ar rin vón Scitia aður  
 éibeari Scot 'n-a éaoireac opra; aður zibé avéarav nar  
 b'éiri vól ón éizipt vón Scitia 1 luing nó 1 n-eaéari vo  
 réiri na monna vo bi ar an Scitia an tan roin, ní fíori vo é,  
 vo bpié zup pollur ar zac donrtapiuóe tpiáctar ar  
 490 éuarazgabál na zcrió go bfuil an t-innbeari va ngoirteari  
 Tanair a z ruié go Muiri Láptalmán aður an mui rin a z  
 ruié zur an éizipt mari a bfuil rpué Nil; aður vo réiri na  
 monna vo bi ar an Scitia an tan roin árimuóteari rpué  
 Tanair ar aibnib na Scitia vo réiri reanuóvar bapántamail  
 495 Herodotus ran éeéramav leabari mari a n-abari: a“Spúé  
 Tanair éompoinnear an Aria ón Eorui árimuóteari é roiri  
 na rpiotáib aet a z luét na Scitia.” aður ar pótam vón  
 Scitia vóib tapla cozav 17 comblíóet eatorpra réin 17 a

a. Tanais fluvius dividens Asiam ab Europa enumeratur inter flumina  
 quae apud Scitas sunt.



it is plain that there were only three hundred years less by seventeen from that time till the coming of the sons of Milidh to Ireland ; and hence that the opinion above-mentioned is false which states that it was four hundred and forty years after the children of Israel had passed through the Red Sea that the sons of Milidh came to Ireland.

Some seanchas state that the route taken by Sru son of Easru and his followers was through the Red Sea and south-eastward through the ocean, having Taprobana on their right, and Asia on their left to the east, and then turning northwards, having it still on the left, and thence to the extremity of Sliabh Rife, in the north-west part of Asia, and southward through the strait that separates Europe and Asia, and thence to Scythia. However, this was not the route Sru took as he proceeded from Egypt to Scythia with the crews of four ships, and each ship containing thirty men ; but from the mouth of the Nile through the Torrian Sea to Crete, which is now called Candia, where he dwelt for a time, and where he died, and where he left succeeding generations of his descendants ; and hence, according to the authors of our records there are no serpents in Crete as there are none in Ireland. And thence they proceeded to Scythia, with Eibhear Scot for their leader ; and whoever should state that it was not possible to go from Egypt to Scythia by ship or vessel, considering how Scythia was bounded at that time, would not be stating a fact, since it is plain from every writer who has treated of geography that the river called Tanais flows into the Mediterranean Sea, and that that sea extends to Egypt, where the river Nile is ; and according to the limits of Scythia at that time the river Tanais is reckoned among the rivers of Scythia, according to Herodotus, an ancient author of weight, in the fourth book, where he says : " The river Tanais, which separates Asia from Europe, is reckoned among the rivers of the Scythians." And when they had arrived in Scythia, war and strife arose between themselves and their kinsmen, namely,



500 gcommbháidíe, marí atá rliocht Neanúil mic Féimíra  
 Fahiríú aḡur do bí imíearan eatorra fá íomórnám na  
 críche go ntarla o' Aḡnón mac Táit, an cúigeaó glún ó  
 Éibearí Scot anuap, a bhádaíu féin, Reaplóirí mac Rípill do  
 rliocht Neanúil, do mairbhad aḡur é 'n-a níg ar an Scitíā  
 an tan roin, amáil doíuí Fiolla Caomáin ran uadain oarab  
 505 torac: Gaédeal Glar ó oaráo Gaévil:

Reaplóirí ír Aḡnón gan on,  
 Seacé mbliaóna fá íomórnám;  
 go ntorcaíu Reaplóirí go nglóir  
 do láim áitearais Aḡnón.

510 Don ionnarbad do rinnead ar rliocht Gaévil ar an Scitíā.

Íomtúra éloinne Reaplóirí mic Rípill, tarla oíar mac  
 aige, marí atá Neanúil ír Rípill ír tiónóilíu rluag i  
 gcoinne rleacá Gaévil oá n-ionnarbad ar an oíu uile;  
 aḡur coimciónóilíu ríne Gaévil ír ríuallíu o' donbhúon  
 515 ar an gcríe ríe tíu na gCioóloircead oá nḡairítear Ama-  
 zoneí go himeall mára Cáirp; ír gabáio loingear ann rín go  
 nveacádaí ar an muirí amac gurí gabádaí tíu i n-oiléan  
 atá ar muirí Cáirp áit ar coimnuigíroo fead bliaóna; aḡur  
 ír íao fá taoiríḡ oóib ar an eacéira roin Aḡnón ír Éibearí,  
 520 oá mac Táit mic Aḡnamáin mic Beoúamáin mic Éibíu  
 Scuit mic Spíu mic Earríu mic Gaévil.

Do bádaí ríuú mac aḡ Aḡnón ar an eacéira roin, marí  
 atá eallóit Láimríonn ír Láimḡlar. Do bádaí oíar mac  
 aḡ Éibearí mac Táit, marí atá Caicéirí ír Cínḡ; aḡur ruairí  
 525 Aḡnón báí ran oiléan roin; aḡur ríuallíu cáe i gcoinn  
 bliaóna ar an oiléan roin lué rí lonḡ, ír rí ríóo i nḡac  
 luing oíob, aḡur beaí aḡ an ríear feaí oíob. Seiríearí  
 taoiríeac oóib ar an eacéira roin; go ncuḡaḡaí ué ar an  
 gcaolmíu atá ó muirí Cáirp ríarí gurí an bhairíḡe gcaoil  
 530 cíḡ ón aigéan doḡaíú aḡur marí ríánḡaḡaí an muirí rín

the children of Neanul son of Feinius Farsaidh ; and they contended with one another for the mastery of the country until it happened that Aghnon son of Tat, the fifth in descent from Eibhear Scot, slew his own cousin, Reafloir son of Rifill, of the race of Neanul, who was then king of Scythia, as Giolla Caomhain says in the poem beginning, " Gaedheal Glas, from whom are the Gaels " :

Reafloir and Aghnon without fault  
Were seven years contending for mastery,  
Till Reafloir fell with glory  
By the successful hand of Aghnon.

Of the expulsion of the race of Gaedheal from Scythia.

Now, as to the children of Reafloir son of Rifill, he had two sons, to wit, Neanul and Rifill, and they collected an army against the descendants of Gaedheal, to banish them completely from the country ; and the descendants of Gaedheal came together, and left the country in a body, going through the land of the Breast-Seared, who are called Amazons, to the border of the Caspian Sea. There they took ship and went on sea, and landed on an island in the Caspian Sea, where they remained a year; and their leaders in that expedition were Aghnon and Eibhear, two sons of Tat son of Aghnaman, son of Beodhaman, son of Eibhear Scot, son of Sru, son of Easru, son of Gaedheal.

Aghnon had three sons with him on that expedition, namely, Ealloit, Laimhfhionn, and Lamhghlas. Eibhear son of Tat had two sons, namely Caicher and Cing. And Aghnon died on that island. And at the end of a year they all quitted the island, the crews of three ships, there being sixty in each ship, and every third man having a wife with him. They had six leaders in that expedition ; and they made for the strait that leads westward from the Caspian Sea to the narrow sea that comes in from the northern ocean ; and when they reached that sea, a storm



vo éiríḡ anraḡ oḡra tuḡ reolaḡ i n-oiléan ias mé mío-  
 teap Caḡonia i Muḡi ḡontic tuḡ cōmnuḡḡroḡ bliadān iḡ  
 míoḡe ann; aḡur ran oileān roin ruaiḡ éibear mac Tāit  
 iḡ Láimḡlar mac Aḡnóin báḡ. Tḡiallāio ar roin, ceatḡar  
 535 taotḡeacḡ vóib .i. eallóit Láimḡfionn Cing iḡ Caiḡér a  
 n-anmanna, aḡur tapla muḡmóúḡainn ar an muḡi pompa  
 iḡ vo cānvaotḡ ceol vo na loimḡreacḡaib vo bíotḡ aḡ tḡiall  
 tapḡna go ḡcuḡroḡ coḡlaḡ oḡra iḡ go lingvóḡ féin oḡra  
 va maḡbāḡ; aḡur iḡ é leiḡear vo minne Caiḡér Oḡaot aiḡ  
 540 rin, céir vo leaḡaḡ 'n-a ḡcluapāib go naḡ ḡcluinvóḡ an  
 ceol v'eagla coḡalta mḡ; maḡ rin vóib tuḡ ḡābāvaḡ cuan  
 aḡ minn Sléibe Ripe tḡuāḡ; aḡur iḡ ann rin vo minne Caiḡér  
 fáḡḡtine vóib naḡ b'ionāḡ comnuḡḡe vóib aonāit go moḡ-  
 taḡn éḡeann vóib, aḡur naḡ ias féin vo moḡḡeāḡ i, aḡt a  
 545 ḡlioḡt. Tḡiallāio ar rin go mánḡavaḡ go ḡotia aḡur  
 tapla go maḡbe mac oḡḡveḡic aḡ Láimḡfionn va nḡaḡḡí  
 éibear ḡlúimḡfionn aḡur vo cōmnuḡḡeavaḡ ḡlioḡt ḡaeḡil  
 ran tíḡ rin veic mbliadḡa ḡiceāḡ iḡ vo anaḡar luḡt vóib  
 ann ó roin i le; ḡonaḡ va vearbāḡ rin aveḡi ḡiolla  
 550 Caomāin an ḡann-ḡo:

Fine ḡaotḡil ḡarḡa vḡl,  
 ḡrioḡeo bliadān ran tíḡ-rin;  
 anaḡo luḡt vóib ann ó fáin,  
 go vḡí veḡeāḡ an vḡmāin.

555 Meapāio vḡionḡ oile mé reanḡur tuḡab caotḡao ar céao  
 bliadān vo cōmnuḡḡroḡ ḡlioḡt ḡaeḡil ran ḡotia, aḡur iḡ  
 i rin céavḡarḡ iḡ ḡḡminḡḡe. Óḡi iḡ ḡollur tuḡ cāiteavaḡ  
 aicme ḡaeḡil oḡt nḡlúine va nḡeiealaḡḡ ran ḡotia maḡ  
 atā ó éibear ḡlúimḡfionn go bḡáḡa. aḡ ro iomḡḡro an  
 560 ḡeiealaḡ ḡlún rin: bḡáḡa mac veaḡáḡa mic eapḡeāḡa  
 mic eallóit mic nuāḡat mic neanúil mic eibḡic mic éibḡi  
 ḡlúimḡfionn ruḡaḡ ran ḡotia féin mic Láimḡfionn an céav-  
 taotḡeacḡ táimḡ von éḡic rin v'aicme ḡaeḡil; aḡur vo bḡiḡ  
 naḡar b'evḡi an oḡeāḡ roin ḡlún vo teāḡt von leiḡ iḡḡiḡ



came upon them, and they were driven to an island called Caronia in the Pontic Sea, where they abode for a year and a quarter; and it was in that island Eibhear son of Tat and Lamhghlas son of Aghnon died. Thence they set out, having four leaders, namely Ealloit, Laimhfhionn, Cing, and Caicher; and mermaids came on the sea before them, and these used to discourse music to the sailors as they passed them, so that they might lull them to sleep, and then fall upon them and slay them; and Caicher the Druid applied a remedy to this by melting wax in their ears so that they could not hear the music lest it might put them to sleep. They went on in this way till they put into port at the extremity of Sliabh Rife in the north; and it was there that Caicher foretold them that they would not find a dwelling-place anywhere till they reached Ireland, and that it was not they themselves who would reach it but their descendants. Thence they set out and reached Gothia; and to Laimhfhionn was born a renowned son called Eibhear Gluinfhionn, and the race of Gaedhael dwelt in that country thirty years, and some of their progeny are there to this day. In proof of this Giolla Caomhain composed this stanza:

The race of skilful, beloved Gaedheal  
Were thirty years in that land;  
Some of their tribe remain there ever since  
Until the end of the world.

Other seanchas are of opinion that the race of Gaedheal dwelt in Gothia a hundred and fifty years; and this is the most probable opinion. For it is plain that the race of Gaedheal spent eight generations in Gothia, namely, from Eibhear Gluinfhionn to Bratha. These generations are as follows: Bratha son of Deaghaidh, son of Earchaidh, son of Ealloit, son of Nuadha, son of Neanul, son of Eibric, son of Eibhear Gluinfhionn, who was born in Gothia itself, son of Laimhfhionn, the first leader of the race of Gaedheal that came into that country; and since so many generations could not come

568 <sup>vo</sup> tríoádo bliádan i<sup>r</sup> veapb liom supab i an céadfaio  
 óéioeanaó a<sup>tá</sup> fírinneac.

    Aveirio orong oile né reanóur supab trí céao bliádan  
 vo óomnuigrio rlioct Saéoil ran <sup>fo</sup>ciá. Sióeao ní héioir  
 rin vo beic fírinneac, vo b<sup>ri</sup>g, vo réir na n<sup>ga</sup>bálar, vo  
 570 réir ma<sup>r</sup> auubramar éuar, naó rai<sup>be</sup> iomlán trí céao  
 bliádan ón trát fá<sup>r</sup> bá<sup>ta</sup>ó párao ran Muir Ruao <sup>fo</sup>  
 ci<sup>ga</sup>ac<sup>t</sup> mac Mileao i nÉirinn. Uime rin ní héioir an  
 céadfaio rin vo beic fírinneac, vo b<sup>ri</sup>g supab von leic  
 i<sup>r</sup>ci<sup>g</sup> von a<sup>im</sup>ir rin vo rinneaoar fine Saéoil <sup>ga</sup>c tu<sup>ra</sup>  
 576 <sup>va</sup> nvearinaoar ón Éiript <sup>fo</sup> Cieta, a<sup>sur</sup> ó Cieta von  
 Scitá, i<sup>r</sup> ón Scitá <sup>fo</sup> <sup>fo</sup>ciá, ón <sup>fo</sup>ciá sup an Spáinn, ón  
 Spáinn von Scitá, i<sup>r</sup> ón Scitá <sup>fo</sup> hÉiript, i<sup>r</sup> ón Éiript <sup>fo</sup>  
 Triáciá, ón Triáciá <sup>fo</sup> <sup>fo</sup>ciá, i<sup>r</sup> ón <sup>fo</sup>ciá <sup>fo</sup> hEarpáinn, i<sup>r</sup>  
 ón Earpáinn i nÉirinn.

within thirty years, I am convinced that the latter opinion is the true one.

Other seanchas assert that it was three hundred years the race of Gaedheal dwelt in Gothia. But this cannot be true, since, according to the times of the Invasions, as we have said above, there were not three hundred years in full from the time Pharao was drowned in the Red Sea until the coming of the sons of Milidh to Ireland. Hence this opinion cannot be true, since within that period the race of Gaedheal went through the whole of their wanderings from Egypt to Crete, and from Crete to Scythia, and from Scythia to Gothia, from Gothia to Spain, from Spain to Scythia, and from Scythia to Egypt, and from Egypt to Thrace, from Thrace to Gothia, and from Gothia to Spain, and from Spain to Ireland.



## XVIII.

580      Δε πο ρίορ νο έριαλλ fine faebil ar an nGorta go hearpáinn.

    βράδα ιομορρο mac 'Θεαξάδα an τ-οέτμάδ γλύν ό  
 έίθεαρ γλύνηιονν ανυαρ, ιρ έ νο έριαλλ ar an nGorta λάιη  
 ρέ Creta ιρ ρέ Sicilia veireal eorpa go hearpáinn, go  
 luét éeitre long leir, aithail aveir giolla caomáin ran  
 585 ranh-ro :

    βράδα mac Θεαξάδα uil  
 τάιηγ νο Creta νο Sicil ;  
 luét éeitre long reolta rlan  
 veireal eorpa go hearpán.

590      ό βράδα ράιότεαρ βραζαηρα ran πορητιγγείλ, μαρ ατά  
 uoice na βραζαηρα. Δε πο na éeitre ταιοιγ τάιηγ μαρ  
 don ρέ βράδα ran τυραρ ροιη von earpáinn .i. Oige asur  
 uige uiaρ mac eallóit mic neanúil, manntán ιρ Caidéir.  
 éeitre lánamha uéas ιρ reirear amur ι nGad luinγ uioθ  
 595 asur tuγavari tpi máomanna ar luét na cpiéce iap uceacé  
 ι uoir uoiθ .i. rlioét Tubal mic Iapet. Acé éeana, va éir  
 rin τάιηγ τάη donláite go muinntir mic eallóit sur  
 éasavari uile go veicneabari. Τάιηγ rár 'n-a uiaio rin  
 orra, asur ruγavó breoγan mac βράδα.

600      Aveir cpoimic coitcéann na Spáinne vo rcpioθavó lé  
 uaine uaral fpanγcac vapi b'ainm loθavir, vo ρéir μαρ  
 léaxéar as éavθarv θpimrton ran tpeap leacanaθ, γupaθ  
 é céioρi vo γab ceannap iomlán na Spáinne an tí va  
 nγairéi bpuγur léri cóγθavó iomav cairléan ; asur ιρ έ rin  
 605 an tí va ngoiptéar ran leabari γabála breoγan, pean-  
 acéar mīleav earpáinne, asur ιρ uaió ράιότεαρ bpuγanteρ ;  
 asur ιρ uaió, vo ρéir na cpoimice céavna, vo γairéi bpuγia  
 ι n-allo von épié ρέ ράιότεαρ anoir Captilia ; asur ιρ  
 cairléan rá ruaitéanrap 'n-a rceit, aithail acá anuú as ríγ  
 610 na Spáinne.

## XVIII.

Of the journeying of the race of Gaedheal from Gothia to Spain as follows.

Now Bratha son of Deaghaidh, the eighth in descent from Eibhear Gluinfhionn, proceeded from Gothia by Crete and Sicily, having Europe on the right, to Spain, there being with him the crews of four ships, as Giolla Caomhain says in this stanza :

Bratha son of Deaghaidh the beloved  
Came to Crete to Sicily ;  
The crews of four well-rigged ships safely came,  
Having Europe on the right, to Spain.

From Bratha Braganza in Portugal is named, where lies the duchy of Braganza. Here are the four leaders that came with Bratha to Spain on that expedition : Oige and Uige, two sons of Ealloit son of Neaul, Manntan and Caicher. There were fourteen wedded couples and six servants in each of the ships ; and they routed the natives thrice, after they had come to land, that is, the race of Tubal son of Japhet. However, a one-day's plague came afterwards upon the followers of the son of Ealloit ; and they died all but ten. But after this they increased ; and Breoghan son of Bratha was born.

The general chronicle of Spain, which was written by a French gentleman called Lobhaois, as we read in Edward Grimston, page 3, says that the first king who obtained sovereignty over all Spain was a person called Brigus, who built many castles ; and it is he who, in the Book of Invasions, is called Breoghan, the grandfather of Milidh of Spain ; and it is from him the Brigantes are so called ; and, according to the same chronicle, it is from him that the country now called Castile was given the name Brigia in olden times ; and a castle was the emblem on his shield, as is the case with the king of Spain now.

Ír é fóir an bheoḡan roin do bhuir iomaḡo caḡ ar an  
 Earpáinne, aḡur ír é do cúmhuiḡ nó do tóḡaib bhuḡanria  
 láim buir an ḡCruinne, aḡur toir bheoḡain ran ḡCruinne  
 réin; ḡonaḡ uime rin do rinne ḡiolla Caomáin an  
 615 rinne-ro:

Do bhuir móir ḡcomlann ír ḡcaḡ  
 ar íluaḡ Earpáinne uallaḡ,  
 bheoḡan na nḡleoḡal 'r na nḡliaḡ,  
 lé n-a nvearuaḡ bhuḡanria.

620 Do bádar veic mic aḡ an mbheoḡan roin .i. bheoḡa  
 ruao Muirceimne Cuailḡne Cuala blaḡ eible náir íoḡ  
 ír bile; ḡonaḡ aine rin do rinne an t-uḡadar céaona an  
 rinne-ro:

Veic mic bheoḡain ḡan meirbe,  
 bheoḡa ruao ír Muirceimne  
 Cuailḡne Cuala blaḡ amne  
 eible náir íoḡ ír bile.

mac iomaḡio von bile rin ḡalam va nḡairḡi Milíḡ  
 Earpáinne; aḡur tar ceann ḡurab é bile uime véveanaḡ  
 630 áirniḡḡeari do cloinn bheoḡain ran rinne tuar, mapeaḡ  
 aveirio uḡadar an tpeanḡura ḡurab é bile mac fá rine aḡ  
 bheoḡan.

Ar bfar iomaḡio do ílioḡ bheoḡain aḡur ar nḡabáil  
 neirḡ uimóir na Spáinne úóib, tarla mac arpaḡḡa  
 635 oirbeairḡaḡ aḡ bile mac bheoḡain va nḡairḡi ḡalam, aḡur  
 ír buir ráiḡḡeari Milíḡ Earpáinne; aḡur do ḡab mian é  
 uil lion caḡlaḡ o' ḡḡbaḡ na Spáinne von Scitia o' fíor a  
 bpaḡḡearḡ ír do véanaḡ peḡma úóib. Aḡur iar ḡinneaḡ  
 ar an ḡcomairle rin do, cóirniḡḡeari tpioḡao long leir, ír do  
 640 cúir a bfoirḡainn laocruíve ionnta aḡur téir ar Muir  
 oToirruan, ír do tpuall ḡo réimvipeaḡ roir buḡ tuar do  
 Síicilia ír do Ćreta ḡo ráimḡ an Scitia; aḡur ar pioḡain  
 i utíir an rin do do cúir rceala uarḡ ḡo Reaflóir mac  
 Neomáinn .i. an pí do bí ar an Scitia an ran roin; aḡur fá  
 645 do ílioḡ Reaflóir mic Ripill do luavéamair tuar an  
 Reaflóir-pe mac Neomáinn. Mar ráimḡ iomaḡio Milíḡ



It was this Breoghan, too, who defeated Spain in many battles ; and it was he who finished or built Brigansia near Corunna, and the tower of Breoghan in Corunna itself. Whence Giolla Caomhain composed this stanza :

Many contests and battles  
Over the proud host of Spain  
Won Breoghan of conflicts and strifes,  
Who built Brigansia.

This Breoghan had ten sons, namely, Breogha, Fuad, Muirtheimhne, Cuailgne, Cuala, Bladh, Eibhle, Nar, Ioth, and Bile. And hereupon the same author composed this stanza :

The ten sons of Breoghan without faltering :  
Breogha, Fuad, and Muirtheimhne,  
Cuailgne, Cuala, noble Bladh,  
Eibhle, Nar, Ioth, and Bile.

Now Galamh, who is called Milidh of Spain, was a son of the Bile here mentioned ; and although Bile be the last-named of the sons of Breoghan in the stanza given above, the authors of our records assert that he was the eldest of Breoghan's sons.

And when the race of Breoghan had multiplied and had conquered the greater part of Spain, a mighty son of renowned deeds called Galamh was born to Bile son of Breoghan ; and it is he who is named Milidh of Spain ; and he was seized by a desire to go to Scythia with a fleetful of the young men of Spain to visit his kinsmen and to serve under them. Having resolved on this undertaking, he equipped thirty ships, placing in them their complement of warriors, launched on the Torrian Sea, and proceeded directly north-eastward to Sicily and to Crete, until he reached Scythia ; and when he had landed there, he sent word to Reafloir son of Neomann, who was king of Scythia at that time ; and this Reafloir son of Neomann was of the race of Reafloir son of Rifill, whom we have mentioned above. Now when Milidh

vo látdair Reaplóir, fáiltiḡir poimé; aḡur i ḡcionn átdiú va  
 éir rin vo minne an ní tadoiread ar ḡludḡ na Scitid úe;  
 aḡur vo póir a inḡean féin mḡr vaḡ b'ainm Seand inḡean  
 650 Reaplóir, aḡur mḡḡ í vidiar mac vó mair atá Donn ir  
 Airmoc Feabhuid.

Iar ḡcaiteam éana fealdv aimḡie vo mḡlir ran  
 Scitid vo éimḡ iomad áitir leir i n-aḡdiú vifpeardad ir  
 luéta foḡla vo úeanaḡ ran ḡcúé, ionnmḡr tḡiú rin ḡur  
 655 ḡiádúḡḡeavair luét na cḡíde ḡo móir é. Aḡur mair vo  
 mótiúḡ an ní Reaplóir rin vo ḡab eagla é ḡo vtiocraú  
 mḡlir 'n-a aḡdiú ní buaim mḡḡadta na Scitid úe; aḡur vo  
 éḡḡair va bítin rin mḡlir vo mairvad tar ceann ḡo mairbe  
 ré 'n-a éliamain aige; aḡur mair vo éualdiú mḡlir rin  
 660 iarmair áirad ar an mḡḡ Reaplóir ḡur mairvad leir é; aḡur  
 leir rin cuimḡr cuimniúḡad ir comḡcionól ar a muinntir  
 vilir féin, aḡur tiḡ ar muir ḡo líon tḡi bḡicv long aḡur  
 vo ériall ḡo réimúiread ar Muir vToimrian ḡo mairḡ bun  
 mḡota nil; aḡur ar vteadct i vtiú ann rin vó, vo éur teadct  
 665 ḡo ḡairao Nectombur 'ḡa fáirnéir vó é féin vo teadct von  
 tḡi; aḡur cuimḡr an ní teadct i ḡcoinne milead, aḡur ar  
 mḡotain va látdair vó, fáiltiḡir poimé, aḡur tuḡ feardann vó  
 féin ir va muinntir ní áitiúḡad ran tḡi; ḡonad aḡ fáirnéir  
 an tuimair rin milead ón Scitid ḡo héḡipt atá ḡiolla  
 670 Caomáin ran mairn-ḡo:

Ro ḡom mḡlir fá mair clann  
 Reaplóir noḡar b'anḡrann;  
 Ro feuc ḡo cuair ón tḡi éall  
 ḡo mḡé nil ḡo bḡuair feardann.

675 Tuḡ, a léadḡóir, ḡo mairvad an vidiar mac mḡḡ Seand  
 inḡean Reaplóir vo mḡlir, mair atá Donn ir Airmoc  
 Feabhuid, mair don mḡr aḡ teadct von éḡipt iar n-éad a  
 mátar ran Scitid.

Tarla fán am roin coḡad móir vuir an mḡḡ ḡairao ir mḡḡ  
 680 na Aetiopia. Vo-ní ḡairao tadoiread ḡludḡ vo mḡlir,  
 iar mair a éróadct ir a éalmadct vó, i ḡcoinne ḡludḡ na



came into the presence of Reaflor, the latter welcomed him ; and shortly afterwards that king made him commander of the forces of Scythia, and gave him in marriage his own daughter, whose name was Seang daughter of Reaflor, and she bore him two sons, namely, Donn and Airioch Feabhruadh.

And when Milidh had passed some time in Scythia, he had much success against rebels and plunderers in that country, so that the inhabitants loved him greatly. When Reaflor the king perceived this, he grew afraid lest Milidh should oppose him and deprive him of the kingdom of Scythia ; and accordingly he conspired to kill him, notwithstanding that he was his son-in-law. And when Milidh heard this, he sought an opportunity and killed Reaflor the king ; and he then assembled and brought together his own followers and put to sea with the crews of threescore ships, and proceeded by direct route through the Torrian Sea till he reached the mouth of the Nile ; and when he had landed there, he sent messengers to Pharao Nectonibus, informing him that he had arrived in the country ; and that king sent messengers to Milidh ; and when the latter came into his presence, he bade him welcome, and gave territory in that country to himself and his followers to abide in. This expedition of Milidh from Scythia to Egypt is related by Giolla Caomhain in this stanza :

Milidh, whose progeny was good,  
Slew Reaflor, who was not weak ;  
Hastily did he fly from yon land  
To the river Nile, where he obtained territory.

Understand, O reader, that the two sons whom Seang daughter of Reaflor bore to Mileadh, that is, Donn and Airioch Feabhruadh, were with him on his voyage to Egypt, their mother having died in Scythia.

At this time a great war took place between king Pharao and the king of Aethiopia. Pharao, when he had satisfied himself as to the valour and prowess of Milidh, made him



Aetiopia, agus tug féin ir rluaḡ na Aetiopia iomaḡ caḡ ir  
 coimblíoḡ na céile sup éiríḡ iomaḡ áitir lé Mílú ir ḡo  
 nuaḡaíḡ a élú ir a oirḡearḡar fá na crioḡaib; ionnur ḡo  
 685 uḡaíḡ uḡe rin ḡo uḡug ḡaḡao a inḡean féin 'n-a mnaoi uḡo;  
 agus Scota ḡairḡear oi ari mbeir 'n-a mnaoi aḡ Mílú uo  
 bí uo éine Scuit. Agus iug rí uiaḡ mac uḡo ran Éiript maḡ  
 aḡá Éibeari Pionn ir Áimḡirḡin; agus uo láḡair iari ḡoḡḡain  
 na héiripte uo Mílú uo éuir uḡa fear uḡeas uo na hóḡaib  
 690 uo bí 'n-a ḡoḡairi u' ḡoḡluim ḡríḡeari na héiripte ḡo beir  
 uḡa ḡaḡ aon uioḡ clirḡe 'n-a éirḡo féin i ḡcionn na reasḡ  
 mbliaḡan uo coimnḡirḡe rḡe ran Éiript.

Iomḡḡra Mileaḡ uo ḡmuain 'n-a méanḡain sup éairḡirḡir  
 Caiḡer Oḡaoi cian ḡoime rin uḡa ḡinnḡear, uo láimḡionn, sup-  
 695 ab i néirḡinn uo-ḡeabḡaoir a ḡlioḡḡe ḡlaḡear ḡo bunabḡaḡe,  
 agus ollḡuḡḡear cḡi ḡiḡo long leir sup éuir ḡoḡḡainn  
 rluaḡ ionḡḡa, agus ceileabḡair uo ḡaḡao. Triallair  
 iomḡḡo leir rin ó bun ḡoḡa nil ari Muir uḡoirḡian ḡo  
 ḡáḡis i uḡir i n-oiléan aḡá láim ḡe Triacia, Irena ḡoir-  
 700 ḡeari uḡe; agus ir ann ḡuḡaḡ íri mac Mileaḡ. Triallair ar  
 rin ḡo hoiléan uḡa ḡḡairḡear ḡotia aḡá ran bḡairḡe éaoil  
 téir ran aḡḡean buḡ éuaḡ, agus uo rinne reál coimnḡḡe  
 ann rin, ḡonaḡ ann iug Scota mac uḡo uḡa ḡḡairḡi Colpa  
 an Éloróim. Triallair ar rin ran ḡeolḡuir buḡ éuaḡ  
 705 ḡearar an Ária ir an Éoirip ḡe céile, agus láim élé iur an  
 Éoirip riar, ḡo ḡáḡis Cḡuiteantuaḡ ḡe ḡáḡḡeari Alba.  
 Airḡḡear iomḡḡo imeall na cḡiḡe rin leo agus triallair  
 uḡa éir rin láim uḡear iur an mbḡeḡain mḡoir, ḡo ḡánḡaḡar  
 bun ḡoḡa Reín, agus láim élé iur an bḡḡainḡe riar buḡ  
 710 uḡear, sup ḡabḡao cuan uḡa éir rin ran bḡorḡáin.

Ari ḡoḡḡain iomḡḡo ran ériḡ rin uóib, tḡir a bḡáḡḡe  
 u' fáilḡuḡaḡ ḡe Mílú; agus noḡḡair uḡo na ḡoti ḡo

commander of his army to oppose the army of the Aethiopians, and he fought the Aethiopian army in many battles and conflicts ; and Milidh was most successful, so that his fame and renown spread throughout the nations, so that, as a consequence, Pharao gave him his own daughter to wife, who was called Scot, from being the wife of Milidh, who was of the race of Scot. And she bore him two sons in Egypt, namely, Eibhear Fionn and Aimhirgin ; and immediately on Milidh's reaching Egypt, he set twelve of the youths who accompanied him to learn the principal crafts of Egypt, so that each of them might become proficient in his own craft at the end of the seven years that he dwelt in Egypt.

As for Milidh, he bethought him that Caicher the Druid had foretold, long before, to his ancestor Laimhfhiinn, that it was in Ireland his descendants would obtain permanent sovereignty ; and accordingly he fitted out sixty ships, putting the full number of warriors into them, and bade farewell to Pharao. Thereupon, he proceeded from the mouth of the river Nile through the Torrian Sea till he landed on an island close to Thrace, which is called Irena ; and it was here that Ir son of Milidh was born. Thence he proceeded to an island called Gothia, which lies in the channel leading to the northern ocean ; and he dwelt there for some time, and it was there that Scot bore him a son called Colpa of the Sword. Thence they proceeded into the narrow sea which separates Asia from Europe on the north, and continued in a westerly direction, having Europe on the left, till they came to Cruithentuaith, which is called Alba. They plundered the coasts of that country, and afterwards proceeded, having Great Britain on their right, and reached the mouth of the river Rhine, and continued in a south-westerly direction, having France on the left, and after that they landed in Biscay.

Now, when they had arrived in that country, Milidh's kinsmen came to bid him welcome ; and they informed him

n-íomao eadcrann oile vo beit ag commbuidiúradh na  
 críche rin ir na hearráinne uile. Ar na élor rin íomorro  
 715 vo mílú, vo éuir cionól ar a ranncaib féin fead na  
 hearráinne; agus ar zcuinnuigad ar donládaí vóib,  
 triallair leo agus lé lion an éablaig vo éuair iur féin  
 ran tír i n-áidú na n-íotí ir na n-eacrann, zo vcu  
 éitíe maómanna véas ir vó ícúo orra, zur éadfaínn ar  
 720 an earráinn íao agus zur áb féin zo n-a bídúib, mar  
 atáio Clann bheoigáin mic bídá, urmóir na hearráinne  
 vóib féin. Vo bí íomorro rán am-ro vó mac véas ir ríce  
 ag mílú, amáil avéir an ríle:

725

Tríóao mac agus vó mac  
 ag mílú zo ngile nglac;  
 ní ráinú vóib, veimín linn,  
 áet donótar zo héirinn.

Vo bádar íomorro éitíe mic ríceao vóib rin iugad ar  
 leannántaet vó, rú vo ériall ar an Spáinn von Scitá;  
 730 agus an viar ban vo bí vóidú i nvóidú áige pórtá iug an  
 t-óetar oile vó, mar atá Seanú ingean Reaflóirí ríad  
 na Scitá iug viar vóib ran Scitá, mar atá Donn ir  
 Aíuó feabruad, ir Scotá ingean Bárao Neótombur iug  
 an reiréir oile vóib, mar atá viar ran éiríre .i. éibear  
 735 fionn ir Aíuigín, ír ar Muir Tráda, Colpa an éloróim  
 i n-íotá, Arannán agus éireamón ran Galíra, amáil  
 avéir Conaig ríle ran láoib reanúra-ro ríor:

740

Oet mic Galáim na ngáire,  
 Darb ainm mílú earráine,  
 no fleadadur míle maí;  
 cione tíre a ngeiríodar?

745

Aíuó feabruad 'r Donn zo nglad,  
 no geinead íao ran Scitá;  
 iugad ran éiríre aibnig  
 éibear fionn ir Aíuigín.



that the Goths, and many other foreign tribes, were harassing both that country and all Spain. Upon hearing this, Milidh summoned his own supporters throughout Spain; and when they had assembled in one place, he set out with them, and with the fleetful that had come into the country with him, against the Goths and the foreign tribes, and defeated them in fifty-four battles, and banished them from Spain; and he himself and his kinsmen, that is, the descendants of Breoghan son of Bratha, took possession of the greater part of that country. At this time, Milidh had thirty-two sons, as the poet says :

Thirty sons and two sons  
Had Milidh of bright hands ;  
There came of these, we are certain,  
Only a single eight to Ireland.

Twenty-four of these were born to him in concubinage before he set out from Spain for Scythia, and the other eight were borne to him by the two wives he had in succession, namely, Seang daughter of Reafloir, prince of Scythia, who gave birth to two of them in Scythia, namely Donn and Aerioch Feabhruadh, and Scota, the daughter of Pharao Nectonibus, who gave birth to the remaining six of them, to wit, two in Egypt, Eibhear Fionn and Aimhirgin, Ir on the Thracian Sea, Colpa of the Sword in Gothia, Arannan and Eiréamhon in Galicia, as Conaing the poet says in the following historical poem :

Eight sons of Galamh of the shouts,  
Who was called Milidh of Spain,  
They hewed down a thousand fields ;  
In what countries were they born ?

Airioch Feabhruadh and Donn of conflicts  
Were born in Scythia ;  
There were born in stream-filled Egypt  
Eibhear Fionn and Aimhirgin ;

Ír, ní raiḃe laoc̃ ba lia,  
 Ro genair i ucaob̃ tḃac̃ia ;  
 Ro genair Colpa an élaib̃íh̃  
 i nḡlionn Colpa i nḡaõélaib̃íḃ.

Ruḡa aḡ cur̃ ḃreog̃aim ḡan bḡón  
 aḡannán iḡ éireaḡh̃ón,  
 Uá f̃óirear na laoc̃ ḡan lõc̃t,  
 Mac ḃé rõ éraoc̃ a ucaoc̃oc̃t. Õc̃t.

Ir, no warrior was greater,  
Was born beside Thrace;  
Colpa of the Sword was born  
In Colpa's Glen in Gaothlaidhe;

There were born at Breoghan's tower without grief  
Arannan and Eireamhon,  
The two youngest of the faultless warriors;  
The Son of God subdued their strength. Eight.



## XIX.

Ar b'fár von t'rlíocht-roin b'neogáin mic b'ráda do bádar  
 765 neaictáir uaoinead fán Earráinn; a'gus ar méir a  
 n-oib'beart, do cuireadair rompa tuillead f'laicir do g'abáil  
 do leir éigin oile. A'ubair oile f'ór do bi aca, mar t'arla  
 ré linn na haimirre rin teirce bíó fán Earráinn fead ré  
 mbliadán b'icead, tré iomad tiormaid na haimirre an  
 760 fead roin, a'gus f'ór tré iomad coimbliocht t'arla eastoirra  
 ir na f'otir ir g'ad u'ronn oile ead'irann ré ma'dadair a'g  
 gleic fá iom'coram na hEarráinne. Cinnir uime rin  
 comairle cia an éiríocht ar a n'eanadair b'raic nó cia do  
 cuirir do a b'raic. Ir i comairle ar ar éinnir, íocht  
 765 mac b'neogáin mic b'ráda do bi 'n-a u'ine g'airceamail,  
 ir do bi f'ór ead'ir do eolad f'na heala'daib, do t'oga ré  
 uul do b'raic oilein na hEiríann. A'gus ir é áit ar ar  
 éinneadair ar an gcomairle-re a'g tori b'neogáin fán  
 f'ailirra.  
 770 Ir mar rin t'arla u'óib íocht do cur go hEiríann, a'gus ní  
 mar a'vuir u'ronn oile g'urab i néallaid nime o'íche  
 g'eim'ir do éinnair do mullad cuir b'neogáin i. Óir do  
 bi caoirceam ir roinn roime rin roir éiríann ir an Earráinn,  
 ón t'rad fá u'rug eodaid mac eirre ní u'ircead f'ear  
 775 m'bolg t'ailite ingean m'ag'móir ní Earráinne 'n-a m'adai.  
 Do éleá'dadair t'rad leat ar leat beir a'g ceannad'ir ead  
 ir a'g malairt a n-eairiad ir a'gus ar g'ad t'adib ré céile,  
 ionnuf go maibe a'ir do na hEiríann a'g Earráinnead'ir  
 a'gus a'ir na hEarráinne a'g éiríannad'ir uul ru'gad  
 780 íocht mac b'neogáin; ionnuf do réir rin na'c ó am'air  
 aon'ir do u'f'agáil do mullad cuir b'neogáin f'adair íocht  
 náir clann b'neogáin eolad ar éiríann, a'c ó caoirceam  
 im'adair a'ir roime rin do beir roir an Earráinn ir  
 éiríann.

## XIX.

When the race of Breoghan son of Bratha had increased, they were strong and numerous in Spain; and because of the greatness of their exploits, they resolved to extend their sway in other directions. They had another motive also. For, at that time, there was a scarcity of food in Spain for the space of twenty-six years, on account of the great drought that existed during that period, and also because of the many conflicts that took place between them and the Goths, and the other foreign races, with whom they were contending for the mastery of Spain. They accordingly took counsel together as to what country they should explore, and who should be sent to explore it. What they resolved on was, to elect Ioth son of Breoghan, son of Bratha, who was a valiant man, and also wise and learned in the sciences, for the purpose of exploring the island of Ireland. And the place where they adopted this counsel was at the tower of Breoghan in Galicia.

It was in this manner that they sent Ioth to Ireland, and not, as others assert, that he had seen it in the clouds of heaven on a winter's night from the summit of the tower of Breoghan. For there had been familiarity and intercourse before then between Ireland and Spain since the time when Eochaidh son of Earc, the last king of the Fir Bolg, took Taillte daughter of Maghmuir, king of Spain, to wife. They thus had been in the habit of trading with one another, and of exchanging their wares and valuables, so that the Spaniards were familiar with Ireland, and the Irish had a knowledge of Spain before Ioth son of Breoghan was born. Hence it was not from a view obtained in a single night from the summit of the tower of Breoghan that Ioth, or the children of Breoghan, acquired a knowledge of Ireland, but from there having been intercourse for a long time previously between Spain and Ireland.







Now, Ioth equipped a ship and manned it with thrice fifty chosen warriors, and put out to sea until they reached the northern part of Ireland, and put into port at Breantracht Mhaighe Iotha. And when Ioth landed there, he sacrificed to Neptune, the god of the sea, and the demons gave him bad omens. Thereupon, a company of the natives came and spoke with him in Scoitbhearla, that is, in Gaelic; and he replied to them in the same tongue, and said that it was from Magog he himself was descended, as they were, and that Scoitbhearla was his native language as it was theirs. Taking their cue from this passage in the Book of Invasions, the seanchas state that Scoitbhearla, which is called Gaelic, was the mother tongue of Neimhidh and his tribe, and therefore also of the Fir Bolg and the Tuatha De Danann. For this may be believed from what we have stated above, that it was Gaedheal son of Eathor, at the command of Feinius Farsaidh, king of Scythia, who regulated and set in order the Scoitbhearla; and it is from this Gaedheal that it was called Gaelic as we have said above.

Now, this Gaedheal had been teaching the public schools in Scythia before Neimhidh proceeded from Scythia on an expedition to Ireland; and since Scoitbhearla was the common tongue of Scythia when Neimhidh set out from that country, according to the seanchas, the Scoitbhearla must have been the mother tongue of Neimhidh and of his followers when they came to Ireland, and accordingly of every colony sprung from him or from his descendants who came to Ireland, not to mention the descendants of Milidh, whose native language was the Scoitbhearla from the time that Niul left Scythia to the present time. Richard Creagh, primate of Ireland, supports this view in the book he has written on the origin of Gaelic and of the race of Gaedheal. He speaks as follows: "The Gaelic speech," he says, "has been in common use in Ireland from the coming of Neimidh, six hundred and thirty years after the Deluge, to this day." From what we have said, it is not improbable

éireoite gurb 1 Scoitbéarla vo aghall íot ir Tuata Dé  
820 Danann a céile.

Iomtúra íota, vo fíarpuig va éir rin ainm na críche  
úioib aghur cia vo bi 1 bflaitear uirre an tan roin. Noctair  
an fúireann roin tarla ari ar utúr gurb Inir Ealga fá  
hainm von críche, ir gurb iao tri mic Ceapmava Milbeoil  
825 mic an Dağúo vo bi 1 bflaitear innre ar fealaíreacé  
ğac ré mbliadóin, amail aoubriamari éuar, go vtarla an  
tríac roin iao 1 noileac Néio 1 vtuaircearic Ulaó, aghur  
iao 1 n-imrearan fá feovaió a rean. Triallair iomoirio  
íot ar n-a élor rin mari don ré óa vtrian na foirne táinig  
830 'n-a luing leir, aghur ir é lion vo bi 'n-a luing tri éoğav  
laoc. Aghur mari táinig vo látar éloinne Ceapmava fáil-  
tiğio roime, ir foilligio fáé a n-imrearin vó. Noctair  
reirean vóib-rean von leir oile gurb tré mearuğav maria  
táinig réin von críche, ir nac riabe a bria faoi comnuide vo  
835 véanaim innre, acé triall tar a ari va éir réin. Tréavó  
mari vo mearav leo-ran íot vo beir roğlumta, vo éoğavar  
'n-a breiteam ran imrearan vo bi eatoria é, aghur ir i  
breac puğ, na reoire vo roinn tréanac eatoria; aghur leir rin  
vo ġab ağ molaó na héireann ir aoubairt gurb éağoir  
840 vo bi imrearan eatoria aghur lionmairie na hinre fá mil  
ir fá méar, fá iaric ir fá laé, fá íot ir fá ariar, aghur  
meapavóacé a hairoir ari éar ir ari fuaé. Aoubairt  
fóir vá roinnri an tri tréanac eatoria go riabe a  
bporéainn uile innre. Ceileabriar íot va éir rin vóib  
845 aghur triallair mari don ré n-a céav laoc v'fior a luinge.

Vála éloinne Ceapmava tugavar va n-aire méio an  
moltav éug íot ari éirinn; aghur ir eav vo mearav leo vá  
roiceav lair vul va críche réin go vtrubriav iomav fluag  
leir vo ġabáil na héireann; aghur ir é ní ari ari éinneavar  
850 mac Cuill go lion tri éoğav laoc vo éur 'n-a éoiríreacé;  
ir puğavar ari, ir vo ġab íot réin veireav ari a muinntri,



that it was in Scoitbhearla that Ioth and the Tuatha De Danann conversed with one another.

As to Ioth, he proceeded to ask them the name of the country and who held the sovereignty of it at that time. The company he had first fallen in with explained that the name of the country was Inis Ealga, and that the three sons of Cearmad Milbheoil son of the Daghaidh held the sovereignty of it yearly, in succession, as we have said above, that they were at that time at Oileach Neid, in the north of Ulster, contending with one another about the valuables of their ancestors. Upon hearing this, Ioth set out with two-thirds of the company who had come with him in the ship, the full number manning the ship being thrice fifty warriors. And when he had come into the presence of the sons of Cearmad, they bade him welcome, and made known to him the cause of their contention. He, on his part, informed them that it was through stress of weather at sea he had landed in the country, and that he did not intend to dwell there, but to return to his own country. But as they deemed Ioth a learned man, they chose him as a judge in the dispute that was between them, and his decision was that the valuables be divided into three equal parts between them; and he thereupon proceeded to praise Ireland, and said it was wrong for them to dispute with one another, seeing that the island so abounded in honey, in fruit, in fish, and in milk, in grain and corn, and that the climate was so temperate as regards heat and cold. He further said that, if a tripartite division were made of the country between them, it would be sufficient for them all. Ioth then took his leave of them, and with his hundred warriors set out for his ship.

As to the sons of Cearmad, they observed how highly Ioth had praised Ireland; and they believed that, were he to reach his own country, he would return with a large host to conquer Ireland; and they resolved to send the son of Coll with thrice fifty warriors in pursuit of him. These overtook him, and



855 ɪʳ ɲʊʒ ɫeɪʳ ɪəʋ ʒo ɲaɪʒ ɪoʈə buʋ ʈuəɪʋ, ʒʊɲ ʳeəɲəʋ  
 coɪmɛəʳcəɲ ɛətoɲɲa, ʒʊɲ ʈuɪʈ ɪoʈ ənn; əʒʊɲ ɲʊʒəʋəɲ ə  
 ɲuɪnnɛəɲ ɫeo é 'n-ə ɫuɪnʒ, ʒʊɲ éəʒ ʳé əɲ ɲuɪɲ əcə, əʒʊɲ  
 ʒʊɲ ɬəʋnəɪcəəʋ ʳənn ɛəɲpəɲnn é ɪəɲ ʋɛəɲɲpɛənnəʋ ə ʈuɪɲɲ  
 ʋo ɲəcəɪʋ ɲɪɫəəʋ ʋə nʒɲeənnuʒəʋ ɲé ɛəəʈ ʋə ʋoɪʒəɪɫ  
 ʒo ɬéɲɲnn əɲ ɛloɪnn ʈeəɲɲəʋə. ɪʳ cəəʋəɪʋ ʋo ʋɲuɪnʒ  
 ɲé ʳeənnəʋ ʒʊɲəʋ əɲ ʋɲuɪm ɫɪʒeənn ʋo ɲəɲəʋəʋ ɪoʈ ɪʳ  
 ʒʊɲəʋ əɲ ɲaɪʒ ɪoʈə ʋo ɬəʋnəɪcəəʋ é. ʒɪʋeəʋ ɪʳ cɪnnɛ  
 860 əʒʊɲ ɪʳ ʳɪɲnnɪʒe ənn cəəʋəɪʋ ʈuəɲ.

ʋo ʒəʋəɪɫ ɲəc ɲɪɫəəʋ əɲ éɲɲnn ənnɲo, əʒʊɲ ʋə ɲəʋəɪʋ, əʒʊɲ cɪə ənn  
 éɲoʈ əɲ ə ʋənnʒəʋəɲ ʒo ɬéɲɲnn.

Δοεɲɲ ɬeətoɲ ʋoetɲɲ, ʳənn ɛɲeəɲ cəɪʋɪʋɪɫ ʋo ʳɛəɲɲ  
 nə ɬəɫʋənn, ʒʊɲəʋ ɛənn ʋo ʒəəʋeəɫ éɲeəɲ ɪʳ éɲeənnón.  
 865 ʒɪʋeəʋ ɲí ɬéɲɲɲ ʳɪnn ʋo ʋeɪʈ ʳɪɲnnəəʈ, ʋo ʋɲɪʒ, ʋo ɲéɲɲ  
 ʈoɲɲəɪc ɲɪc ʈuɪɫeənnəɲ 'n-ə éɲoɲɲɪc, ʒʊɲ ʋ' ʳeəɲ coɲɲəɲɲ  
 ɲɲe ʋo ɲəəɲɲe ʒəəʋeəɫ; əʒʊɲ əʋeɲɲ ɲəɲ ənn ʒcəəʋnə ʋo  
 ɲéɲɲ ənn ɫeəʋəɲɲ ʒəʋəɫə ʒʊɲəʋ ɪ ʒcɪoɲnn ɛɲɪ ɲɪɫɪəʋənn əɲ  
 ʈeɪʈɲe ʳɪcɪʋ əɲ ʋə cəəʋ ɪəɲ ɲɪəʈəəʋ ʳəɲəə ɛənnʒəʋəɲ  
 870 ɲɪc ɲɪɫəəʋ ɪ néɲɲnn, əʒʊɲ ʋə ɲéɲɲ ʳɪnn ɲəɲ ʋ' éɲɲɲ  
 ʒəəʋeəɫ ʋo ʋeɪʈ 'n-ə əʈəɲɲ əʒ éɲeəɲ ɲə əʒ éɲeənnón.  
 ɪʳ ʳoɫɫʊɲ ʳóɲ ʋo ɲéɲɲ ʈoɲɲəɪc ʳənn əɲeənn ʒɫúnn ʋo-ɲí ó  
 ʒəɫənn ʋə nʒəɲɲɛɪ ɲɪɫɪʋ ɛəɲpəɲnnə, ʳə ɬəʈəɲ ʋ' éɲeəɲ  
 ɪʳ ʋ' éɲeənnón, ʒo ɲoe, ɲəɲ ʋ' é ʒəəʋeəɫ ʳə ɬəʈəɲ ʋóɪʋ.  
 875 əʒ ʳo, ʋo ɲéɲɲ ʈoɲɲəɪc, ənn ʒeɲeəɫəəʈ ʒo ɲoe: ʒəɫənn  
 ɲəc ʋɪɫe ɲɪc ʋɲeəʒəɲ ɲɪc ʋɲəʈə ɲɪc ʋeəʒəʈə ɲɪc  
 ɛəɲcəəʋə ɲɪc ɛəɫɫóɪʈ ɲɪc ɲuəəʋə ɲɪc ɲeənnúɪɫ ɲɪc ɛɪʋɲɪc  
 ʒɫəɲ ɲɪc éɲɲɲ ʒɫúnnɲɲnn ɲɪc ɫənnɲɲnn ɲɪc əʒnóɲ ɲɪc  
 ɛəɪʈ ɲɪc oʒəɲəɲ ɲɪc ʋeəʋəɲəɲ ɲɪc éɲɲɲ ʳeɪʈ ɲɪc  
 880 ʳɲú ɲɪc ɛəɲú ɲɪc ʒəəʋɪɫ ʒɫəɲ ɲɪc ɲuɪɫ ɲɪc ʳéɲɲɲə  
 ʳəɲəəʋ ɲɪc ʋəəʈ ɲɪc ɲəʒoʒ ɲɪc ɫəʳɛʈ ɲɪc ɲoe.

Ioth placed himself in the rear of his party, and conducted them to northwards Magh Iotha; and a conflict took place between them, and Ioth fell there; and his followers took him with them in their ship, and he died at sea in their midst, and was buried in Spain, his body having been previously exhibited to the sons of Milidh in order to incite them to come to Ireland to avenge him on the sons of Cearmad. Some seanchas are of opinion that it was at Druim Lighean that Ioth was slain, and that he was buried at Magh Iotha. But the above view is better established and more probable.

Of the invasion of Ireland by the sons of Milidh, and of their doings,  
and from what country they came to Ireland.

Hector Boetius, in the third chapter of the History of Scotland, states that Eibhear and Eireamhon were sons of Gaedheal. Now this cannot be true, since, according to Cormac son of Cuileannan in his chronicle, Gaedheal was a contemporary of Moses; and he says, moreover, according to the Book of Invasions, that it was two hundred and eighty-three years after the drowning of Pharaoh that the sons of Milidh came to Ireland, and therefore Gaedheal could not have been the father of Eibhear or of Eireamhon. It is plain also, according to Cormac, in the enumeration of the generations he has made from Galamh, called Milidh of Spain, who was father of Eibhear and of Eireamhon, to Noe, that it was not Gaedheal who was their father. Here is the pedigree to Noe, according to Cormac: Galamh son of Bile, son of Breoghan, son of Bratha, son of Deaghaidh, son of Earchaidh, son of Ealloit, son of Nuadha, son of Neanul, son of Eibric Glas, son of Eibhear Gluinfhionn, son of Laimhfionn, son of Aghnon, son of Tat, son of Ogaman, son of Beodhaman, son of Eibhear Scot, son of Sru, son of Easru, son of Gaedheal Glas, son of Niul, son of Feinius Farsaidh, son of Baath, son of Magog, son of Japhet, son of Noe.



885 ʒibé vo léaʒfaó rʒair hectori boetiur vo meafraó ʒo  
 raileann ré ʒurab ó ʒaeúeal éigin oile tángaduair ʒaeúil  
 Alban reoc an ʒaeúeal ó oitángaduair éipeannaiʒ. ʒibéaó  
 ʒo leor liom uʒuair bairántamail Albanac, va nʒairítear  
 ʒoanne ʒaior, aʒ a ráó ʒurab ó ʒaeúealab éipeann  
 tángaduair ʒaeúil Alban. aʒ ro mar aʒeir: a“ aʒeirum ari  
 an aóðar roim” ari ré “ʒibé vream ó bʒuil bunadóar na  
 néipeannac, ʒurab ón noʒuing ʒcéatna tángaduair Alban-  
 890 aiʒ.” Tis beo a leir an ni-re i ʒairi eazlaire na  
 ʒacran mar a n-aðair, libro 1º, cap. 1º, b“ i ʒcionn reala  
 airmire vo ʒlac an bʒeacain, i noiaó na mbʒeacainc iʒ  
 na bʒict, an tʒear cine i ʒcuro nó i mʒi na bʒict, cine vo  
 tʒuall a héirinn mar aon ré na otaoiréac Rhéada, vo  
 895 ʒreamuig i meafc na bʒict ionaó ʒuóe oóib réim, lé  
 cáirvear nó lé harim, acá 'n-a reilb ʒur an am ro.”

Ar ro iʒ iontuigte vo réiri beo ʒurab a héirinn vo  
 éuaduair cine Scuit lé Rhéada a otaoiréac réim ʒo halbam,  
 aʒur ʒo bʒuilo a rlioct ann ó roim aʒur ʒurab oioð  
 900 ʒairmítear Scuit. aʒ ro mar aʒeir humʒreour, uʒuair  
 bʒeacainc, c“ acá a óeairb aca réim iʒ aʒ cáe ʒurab clann  
 o' éipeanncaib na Scuit iʒ ʒurab aonainm aináin ʒairmuro  
 luct ari oitire-ne (.i. na bʒeacinaig) oioð mar acá ʒaeúil.”  
 acá rór Cambrienʒan reireao caibúil véaʒ von tʒear vʒ-  
 905 tinct von leabair vo rʒoioð ari éuairʒbáil na héipeann,  
 va foillʒuʒaó ʒurab ré linn Néill naoiʒiallaig vo beic i  
 bʒlaítear éipeann vo éuair reirear mac mʒuieaóaiʒ rʒoʒ  
 ulaó ʒo halbam ʒur ʒabaduair neair iʒ ariacair ann;  
 aʒur ʒurab rán am roim tuʒaó Scotia o' ainm ari Alban  
 910 ari oitir, aʒur ʒurab ón ʒcloinn rin rʒoʒ ulaó ʒairmítear  
 cine Scuit o' Albancaib. aʒ ro mar aʒeir, aʒ labairt ari

a. Dico ergo a quibuscunque Hibernici originem duxere ab iisdem Scoti exordium capiunt.

b. Procedente autem tempore Britannia post Britones et Pictos tertiam Scotorum nationem in Pictorum parte recepit qui duce Rheada de Hibernia egressi vel amicitia vel ferro sibimet inter eos sedes quas hactenus habent vindicarunt.



Whoever reads the History of Hector Boetius would imagine that he is of opinion that the Gaels of Alba sprang from a different Gaedheal from the Gaedheal whence the Irish sprang. However, I am content with the opinion of a reputable Scotch author, Johannes Major, who asserts that it is from the Gaels of Ireland the Gaels of Alba sprang. He speaks in these terms: "For this reason, I assert," says he, "that whatever stock the Irish be from, the Albanians are from the same stock." Beda agrees with this view in the first chapter of the first book of the History of the Church of Sacsa, where he says: "In the course of time," says he, "Britain received, after the Britons and the Picts, a third race in the portion or division of the Picts, a race that came from Ireland together with their chief Rheada, who seized on a settlement for themselves among the Picts by friendship or with arms, which they retain to the present time."

From this it is to be inferred, in accordance with Beda, that it was from Ireland the Scotie race, together with their chief Rheada, went to Scotland, and that their descendants are there to this day, and that it is they who are called Scots. Humphredus, a Welsh author, speaks thus: "The Scots themselves, and all besides, know well that they are the descendants of the Irish; and our countrymen (that is, the Welsh) call them by the same name, that is, Gaels." Moreover, Cambrensis, in the sixteenth chapter of the third distinction of the book he has written describing Ireland, points out that it was when Niall Naoighiallach held the sovereignty of Ireland that the six sons of Muiredhach, king of Ulster, went to Alba, that they acquired power and supremacy there, and that it was at this time that the name Scotia was first given to Alba, and that it is from these sons of the king of Ulster that the Albanians are called the Scotie race. Of these sons he speaks as follows:

*c. Scotos Hibernorum proles et ipsi et omnes optime norunt eodemque nomine a nostratibus scilicet Gaidhil appellantur.*

an gcloinn rin, a "Aghur ar rin," ar ré, "ir uata vo crasob-  
rcaileasó ir vo ghaimasó go rpeirialta cine Scuit vo  
Shaevealaib Alban ón am roin sur amú."

<sup>915</sup> Vo réir a noubriamair ir briedasac an dá ní meafar  
hectori boetiur i Stair na hAlban: an céadoní uioib, mar  
faoilear supab é Shaeveal pá haclair vo cloinn mÍleasó;  
aghur an dara ní mar meafar supab ó Shaeveal éirín ar  
leit tánghavari fine Shaeóil na hAlban rooc an Shaeveal ó  
<sup>920</sup> utánghavari mic mÍleasó léir gabasó éiré.

Aveir buccanannur ughavari Albanac ran Stair no rpeioib  
ar Alban supab ón bFringc tánghavari mic mÍleasó i  
néirinn; aghur vo-beir, dar leir féin, trí réarún nír rin; an  
céirréarún uioib, mar a n-abair go raibe an Fringc com  
<sup>925</sup> daoineac roin go noéineasó an cúro von Fringc ré ráitítear  
Gallia lugounenir trí céad mile fear mfeasóma; aghur  
uime rin sur córmáil sur bpiúct rí roinne uaité v'áitúgao  
críoc oile, aghur da réir rin sur cúir rí fuiréann v'áitúgao  
na héiréann, mar atáir fine Shaeóil. Mo fpeasra ar an  
réarún-ro, nar b'fear von ughavari-ro cá trát tánghavari mic  
<sup>930</sup> mÍleasó i néirinn, aghur mar rin nar b'fear vó ar daoineac  
nó ar b'uaigneac von Fringc an tan tánghavari mic mÍleasó  
i néirinn. Dá mbeir fóir go mbiasó an Fringc com lionmair  
ir aveir seiréan a beir pá uaoimib an tan tánghavari mic  
<sup>935</sup> mÍleasó i néirinn, ní hiontuigte go héigeantac ar rin supab  
ón bFringc tiocfavoair mic mÍleasó. Óir ció fáir córa  
von Fringc beir lionmair pá uaoimib an trát roin ioná von  
Spáinn ó utánghavari mic mÍleasó? Dá bpiúg rin ir ion-  
tuigte supab ruarac an réarún-ro cúiréar buccanannur  
<sup>940</sup> ríor as a crútuasó supab ón bFringc tánghavari mic  
mÍleasó vo réir a mbunadóra.

An dara bairmáil basóánta vo-beir supab ón bFringc  
tánghavari mic mÍleasó i néirinn, vo bpiúg go bfuil vo focail  
Fringcúir ir Shaeóilge ionann, mar atá vuir aghur uín atá

a. Unde et gens ab his propagata et specificato vocabulo Scotica vocata  
usque in hodiernum.



"And hence," says he, "it is from them that the Gaels of Scotland are descended, and are specially called the Scotie race to this day."

According to what we have said the two opinions advanced by Hector Boetius in the History of Scotland are false: the first in which he imagines that Gaedheal was the father of the children of Milidh; and the second in which he thinks that the Gaedheal from whom the Gaelic race of Alba are descended was a different person from the Gaedheal from whom sprang the sons of Milidh who conquered Ireland.

Buchanan, a Scotch author, in the History of Scotland which he has written, asserts that it was from France the sons of Milidh came to Ireland; and he advances, as he thinks, three reasons for this. The first of these reasons is that in which he says that France was so populous that the portion of it called Gallia Lugdunensis could supply three hundred thousand fighting men, and hence that it is likely that she sent out surplus forces to occupy other countries, and that accordingly she sent forth a company to occupy Ireland, namely, the tribe of Gaedheal. My reply to this reason is, that this author did not know when the sons of Milidh came to Ireland, and accordingly did not know whether France was populous or waste when the sons of Milidh came to Ireland. Moreover, granted that France was as populous as he represents it to have been when the sons of Milidh came to Ireland, it does not necessarily follow from this that it was from France the sons of Milidh came. For why should France be populous at that time rather than Spain, whence the sons of Milidh came? It thus appears how trifling is this reason that Buchanan advances to prove that it was from France that the sons of Milidh originally came.

The second silly argument he gives for supposing that it was from France the sons of Milidh came to Ireland is, that certain French and Irish words are identical, such as *dris*



945 ionann 1 bfhaincigir ir 1 nḡaeúilḡ, aḡur beaḡán oile va  
 ḡcorḡáilear. Mo ḡneḡḡa ar an ḡeapún-ro ḡo bḡuileo  
 focail ar ḡaḡ áoinḡeanḡaio ar aḡileḡaḡo ran éaḡḡaḡaḡo  
 mḡr von ḡaeúilḡ ḡé ḡaioḡear bḡarla Teibioe ó aḡḡḡḡ  
 Féiniurá Farḡaio anuar; aḡur mar ḡin aḡáil aḡáio focail  
 950 ón bfhaincigir innḡe aḡáio focail ón Spáinnir ón Eaváilir  
 ón nḡrḡigir ón Eabḡa ón Laitin ir ó ḡaḡ ḡrḡḡḡeanḡaio  
 oile innḡe. Aḡur uime ḡin ní ḡuioḡḡaḡo ar ḡaeḡealaidḡ  
 vo éiḡeaḡḡ ón bfhainḡc ḡo mbiaḡo beaḡán focail ionann  
 1 nḡaeúilḡ ir 1 bfhaincigir. Aḡur rór an beaḡán focail  
 955 aḡá ionann eacḡḡḡa, meapaim ḡurab ó Éirinn ḡuḡaḡo von  
 ḡḡainḡc iao, aḡur ir móioe meapaim ḡin mar avḡir Caerap  
 ran ḡeḡeḡaḡo leabap va Stair ḡurab ó oiléanaidḡ na bḡeap-  
 tan vo éuavap ḡḡaioḡe von ḡḡainḡc vo bioḡo 'n-a mbḡeic-  
 eamḡnaidḡ aca, aḡur aḡ a mbioḡ teapḡmann ir ḡaioḡḡe ir  
 960 cáḡar ó uairlib na ḡḡainḡce.

and *dun*, which are identical in Irish and in French, and a few others of a similar kind. My reply to this reason is, that there are words from every language as loan-words in the fourth division of Irish which is called Bearla Teibidhe from the time of Fenius Farsaidh onwards. And thus as there are words from French in it, so there are words in it from Spanish, from Italian, from Greek, from Hebrew, from Latin, and from every other chief language. And hence it is no proof of the Gaels having come from France that a few words should be identical in Irish and in French ; and, moreover, I believe that the few words that are common to them were taken from Ireland to France ; and I hold this view all the more because Cæsar says, in the sixth book of his History, that it was from the islands of Britain that druids went to France, where they became judges, and got termon lands and immunities and honour from the nobles of that country.

## XX.

Iy inméarta supb é oiléan na héireann an t-oiléan  
 roim ar a éirillavari na vpaioite von ffrainc vo bpiš  
 sup b' i éire tobair vpaioiteascta iapitairi Eorpa an tan  
 roim, asur sup b' i an Šaeveals pá teangsa vo na vpaioitib  
 965 céasna. Nó ma'r ón mánainn vo éirillavari, iy pollur  
 supab i an Šaeveals pá teangsa vilear ann rin, vo péir  
 Oriteliur as labairt ar mánainn, mar a n-abair: a "Šnát-  
 uigir" ar pé "teangsa na Scot nó an Šaeveals atá  
 ionann."

970 Da péir rin, pé linn beir as múnad vo na vpaioitib fan  
 bffraingc, iy corimail sup éogbavari aor ós na ffraingce, ó  
 beir i scariopeam na noruad, ruim éigin v'foclaib na  
 Šaevilge iy so bpuilr ar aitrúe i mearc na ffraingcye ó  
 roim i le; asur pór so n-abair Camvenur, fan leabair va  
 975 nšairítear bhitannia Camveni, supab mó vo teasgarcvaoir  
 na vpaioite fan am roim ó teasgarc beoil ioná ó rpiibinn  
 va rcolaid.

Avbar oile pór ar nar b'iongnaó focail Šaevilge vo  
 beir i mearc na ffraingcye, ar méir an caruim vo bi as  
 980 éireanncaib pé ffraingcaib, óir aveir an leabair Šabála  
 sup b' inšean vo piš ffraingc pá bean v' ušaine mór pá  
 hairoir ar éirinn, asur vo éuair an t-ušaine-re vo  
 šabáil neirt na ffraingce. Vo éuair pór airoir oile vo  
 bi ar éirinn .i. niáll naoigiallac, aimpair imáian v'eir  
 985 ušaine, vo šabáil neirt na ffraingce, sup marbaó as rpué  
 loeir fan bffraingc é lé heocair mac éanna éinnfealaig  
 pi laigean. Vo éuair Cpuométann mac fiodaig pi éireann  
 pia niáll von ffraingc. Vo éuair pór airoir oile vo bi ar  
 éirinn, mar atá Dáti mac fíacrac v'iarriar neirt vo  
 990 šabáil ar an bffraingc sup marb caor éinntige fan leir  
 toir von ffraingc láim pé rliab Alpa é. Aveir mar an  
 scéasna Corneliur Tacitur so paibe roinn iy carupeam

a. Lingua Scotica, seu Hibernica quae eadem est, utuntur.



## XX.

It is probable that this island whence the druids went to France was the island of Ireland, since Ireland was the fountain of druidism for western Europe at that time, and that accordingly Gaelic was the language of these druids. Or if it was from Manainn they went thither, it is well known that Gaelic was the mother-tongue there, according to Ortelius, who, treating of Manainn, says: "They use," he says, "the Scotie language, or Gaelic, which is the same."

Accordingly it is probable that, when these druids were teaching in France, the youth of France, from their intercourse with the druids, caught up a certain number of Irish words, and that these have ever since been in use in the French language; and, moreover, Camden states in the book called "*Britannia Camdeni*," that the druids taught in their schools more from oral tradition than from writing.

Another reason why it should not seem strange that Irish words should be embodied in French is, the great intercourse that existed between the Irish and the French. For the Book of Invasions says that the wife of Ughaine Mor, high king of Ireland, was a daughter of the king of the French, and this Ughaine went to conquer France. In like manner another high king of Ireland, Niall Naoighiallach, a long time after Ughaine, went to conquer France, and was slain at the river Leor, in France, by Eochaidh son of Eanna Cinnsealach, king of Leinster. Criomhthann son of Fiodhach, king of Ireland, went to France before Niall. Another high king of Ireland also, whose name was Dathi son of Fiachraidh, went on an expedition of conquest to France; but he was slain by lightning in the east of France, beside the Alp mountains. Similarly, Cornelius Tacitus says that commercial





exchange and intercourse existed between Ireland and France. From what we have said, it is not strange that there should have been a borrowing of words from Irish into French and from French into Irish. However, it does not necessarily follow from this that it was from France the race of Gaedheal came to Ireland. Hence, the second argument that Buchanan advances is trivial.

False again is the third argument that Buchanan gives in which he says that the manners and customs of the French and of the Irish are the same. Now, whoever reads Joannes Bohemus, in the book which he has written on the manners and customs of all nations, will find plainly there that neither the manners nor the customs of the French and the Irish are the same at present, nor were they the same in the distant past. Accordingly false is the third reason he alleges as a proof that the race of Gaedheal came first to Ireland from France.

Some modern English writers treating of Ireland state that it was from Great Britain that the sons of Milidh first came, and their reason for that view is, that there are many words identical in Irish and Welsh. My reply to this reason is, that it is not a proof of the race of Gaedheal having first come from Great Britain. There are two reasons for this. The first reason is, that Gaelic was the mother tongue of Briotan son of Fearghus Leithdhearg, son of Neimhidh, and that it was from him Britain was called Britannia, according to Cormac son of Cuileannan and the Books of Invasion of Ireland, and that it was in Britain he and his descendants after him dwelt; that Eireamhon son of Milidh sent the Cruithnigh, who are called Picts, to share Alba with them; and that Brutus son of Silvias, if we may believe some of their own chronicles, invaded them, and after him the Romans, and then the Saxons and the Lochlonnaigh, and finally William the Conqueror and the French, so that they suffered so much oppression from foreigners that it was not strange



1025 béapla, fá teanga do bhuotán ir va flioct va éir, vo  
 òul i mbéad. Sióeas, an t-iaimíar beas atá ar marctain  
 vi gan múeas uile, atá rí féin asur an fíeueas ionann,  
 an méio atá ó aimpir bhuotáin gan malairt vi.

An vasa haóbari ar nac iongnas ioma do focal vo beic  
 1030 ionann ran bheactair ir ran fíeulz, gion supab ón  
 mbheactain tangaasari mic míleas i néirinn, vo bús sup  
 b'i éir fá cúl vóin vo bheactair mé linn gac leactruim va  
 luigeas oirra, vo bictin na Rómánas ir na Sacranas nó gac  
 vruinge uile va n-impeas vruineart oirra, ionnur go vti-  
 1035 vír vruine ioma do n-a muirer ir go n-a muinntearaib  
 ir go n-a maoin ar teicéas i néirinn vóib, go vtiugaoir  
 uairle na héirann fearann ar feas a fcairra vóib; asur  
 an flioct tigeas uas mé linn a vneoravéasca, vo fí-  
 lamtaoi an fíeueas leo, asur go bfuil bairte i néirinn  
 1040 ainmnigear uas mar atá fíeulz na mbheactas ir baile  
 na mbheactas ir vóin na mbheactas 7c; asur iar  
 vtilleas von bheactain tar a n-air vóib vo bíos ioma  
 focal von fíeulz ar gnávuas aca ir as a flioct va  
 n-éir. Vo méir a vruibmar ní hinnearta go héiranta  
 1045 supab ón mbheactain tangaasari mic míleas ar vtiur, tar  
 ceann go bfuil focal ionanna ran bheactair ir i  
 n-fíeulz. Sibé avéarav fór supab corraíl na bheact-  
 nais ir na fíeul 'n-a nóraib ir 'n-a mbéarab mé céile,  
 óir mar bíor an fíeul neamcomuigear fá bías vo  
 1050 éabairt i n-airciv uair, ir mar rin bíor an bheactas; mar  
 bíor fór cion as an éiranna ar na fearcavóib, ar an  
 aor vana, ar na bárvab, ir ar aor fearma na fcláirreac,  
 bi a fcair rin vo cion as an mbheactas ar an vruing  
 céanna asur bío mar rin corraíl mé céile i móran vo  
 1055 béarab uile; sióeas ní fuvíuvas rin ar fíeulab  
 vo tigeact ón mbheactain act ir mó ir fuvíuvas é ar  
 aivíve vo beic as bheactab i néirinn, amail avuibmar  
 éuar; asur va méir rin ní hiontuigear ar na fearvnaib  
 fearvnaivte supab ón mbheactain móir tangaasari mic

that Scoitbhearla, which was the language of Briotan and of his descendants after him, should fail. Still the little of it that remains alive without being completely extinguished is identical with Gaelic, as much of it as has remained from the time of Briotan without change.

The second reason why it is not strange that many words are the same in Irish and in Welsh, without supposing the sons of Milidh to have come to Ireland from Britain, is that Ireland was a place of refuge for Britons whenever they suffered persecution from the Romans or the Saxons, or from any other races that oppressed them, so that large companies of them, with their families and followers, and with their wealth, used to fly for refuge to Ireland ; and the Irish nobles used to give them land during their stay ; and the children they had during their time of exile used to learn Irish, and there are townlands in Ireland named from them, as Graig na mBreathnach, Baile na mBreathnach, Dun na mBreathnach, etc. ; and after they returned to Britain they themselves, and their descendants after them, had many Irish words in constant use. From what we have said it is not necessarily to be inferred that it was from Britain the sons of Milidh first came, notwithstanding that there are some words identical in Welsh and in Irish. Furthermore, if anyone were to say that the Welsh and the Irish are alike in their manners and customs, since as the Irishman is hospitable in bestowing food without payment so is the Welshman ; as, moreover, the Irishman loves seanchas, poets and bards and harp-players, the Welshman has a similar love for these classes, and in the same way they resemble one another in several other customs ; this is not a proof that the Gaels came from Britain, but is rather a proof that the Welsh were familiar with Ireland, as we have said above ; and hence it is not to be inferred from the forementioned reasons that it was from Great Britain the sons of Milidh first came. It may, however, be stated with truth that a company of the race of Breoghan



1060 míleadó ar oitir. Sroedó ir éirir go pírinnead a mado go  
noeacáodar oiong vo flioct bpeogain a héirinn o'aitiugad  
na bpeatan móire, mar atá cur vo flioct na otaoiréad  
vo clannaib bpeogain táinig lé macaib míleadó i néirinn.

As ro anmanna na mac roin bpeogain táinig i néirinn  
1065 lé macaib míleadó, mar atá bpeaga fuad muirceimne  
Cualgne Cuala Eiblé blaó ir náir. Ir va flioct-ro go  
cinnite vo réir peanóir na héireann an oream ré ráioteair  
bpuanter; asur ir cóiríve rin vo mear 'n-a pírinne mar  
aveir Tomairur fan bpoelóir lairne ro roríob supab  
1070 pobal ó éirinn na bpuanter .i. clann bpeogain.

Aveir ugdair Spáinnead vabab ainm Floirianur vel  
Campo, as tead lé peanóir na héireann, supab Spáinnis  
vo réir a mbunadóir na bpuanter asur supab ón Spáinn  
táingadar i néirinn asur ó éirinn von mbpeatáin.

1075 Ir móire ir ionéireote gac ní va noubramair vo leir  
éairim na mbpeadnac lé héireanncaib; asur sup b' i  
éire fá cúil oíom oóib, mar aveir Capavocur ugdair  
bpeadnac 'n-a éiomic asur Albion 'n-a éiomic, asur iomad  
o'ugdarab oile na mbpeadnac, go otigóir mórián vo  
1080 píonnháiríob na bpeatan asur va n-uairlíb go n-a muirear  
asur go n-a muinntir i néirinn, mar a ntabédoi mui, asur  
mar a nglacédoi go cineálta iad, asur mar a otugédoi  
peairann ré háitiugad oóib, amail avubriamair euar. Do-  
ní fór Doctúir hanmeri 'n-a éiomic preiraltadé ar éir

1085 oíob. Ar oitir, aveir sup oíbreadó go héirinn lé eouin  
mac Achelfiu, ní vo bí ar an mbpeatáin, var b'ainm  
Cavualin, an tan fá haoir von Tigearna 635, asur go  
bruarí tabáil mui go gráóac ann, asur fuair congnam  
rluag léir bain ré a flaitéar féim amac air. Aveir fór  
1090 go otáingadar va píonnhá ó bpeatáin, mar atá haralt  
asur Conan, go héirinn, an tan fá haoir von Tigearna  
1050, asur go bruaríavar a nglacá asur fór cairpeam  
asur cumvadé ó éireanncaib. Aveir mar an gcéanna go  
otáinig Allgor iarla Cherter ón mbpeatáin ar teiteadó



went from Ireland to settle in Great Britain, to wit, some of the descendants of the chiefs of the race of Breoghan who came with the sons of Milidh to Ireland.

The following are the names of those sons of Breoghan who came with the sons of Milidh to Ireland, namely, Breagha, Fuad, Muirtheimhne, Cuailgne, Cuala, Eibhle, Bladh, and Nar. It is precisely from the progeny of these, according to the records of Ireland, that the race called Brigantes are descended; and the truth of this should be the more readily admitted, as Thomasius, in the Latin Dictionary which he has written, says that the Brigantes, that is, the descendants of Breoghan, were an Irish tribe.

A Spanish author named Florianus del Campo, agreeing with the Irish records, says that the Brigantes were Spanish by origin, and that it was from Spain they came to Ireland, and from Ireland they went to Britain.

All that we have stated concerning the intercourse of the Britons with the Irish, and Ireland's being a place of refuge for the Britons, is the more probable, because Caradocus, a Welsh author, in his chronicle, and Albion in his chronicle, and many other Welsh authors, state that many British princes and nobles, with their families and followers, used to come to Ireland, where they were received and kindly entertained, and where they got land to settle down in, as we have said above. Moreover, Doctor Hanmer, in his chronicle, makes special mention of some of them. In the first place, he says that a king of Wales named Cadualin was banished to Ireland by Edwin son of Athelfred in the year of the Lord 635, and that he was kindly received there, and got a reinforcement for his army, by means of which he recovered his own kingdom. He also states that two princes from Britain, namely, Haralt and Conan, came to Ireland in the year of the Lord 1050, and that they were received and even treated in a friendly manner and protected by the Irish. He says likewise that Allgor, Earl of Chester, fled from Britain to

1095 1 nÉirinn, aSúr sup éirleadar éirleadais rluas leir léir  
 bairn a éalaim réim amac ariir, an tan fá haoir von Tis-  
 earina 1054. Tainis ariir ppiionnra oile vo bheadnais  
 vori b' ainm bleitín ap Conan ari teiteadó 1 nÉirinn an  
 tan fá haoir von Tisearina 1087; aSúr fuairi congbaíl ari  
 1100 fead a éurpa innte. Mar rin vóib 1 scleamnar ir 1 scaro-  
 peam ó airmir go haimir.

Léagtar iomoirio 1 scroinic hanmeri sup rór Arnulfur  
 iarla Pembroc ingean Muircearicais uí brian ríog  
 éireann, an tan fá haoir von Tisearina 1101. aSúr vo  
 1105 róró an vora hinsean vó lé Maenur mac Arailt, rí  
 na nOileán. 1 n-aimir rór an céad-henrí 1 ríogacht Sac-  
 ran, vo bi ppiionnra ari an mbreatain vori b' ainm Sufirin  
 ap Conan vo mairvoadó go minic sup bean éireannac fá  
 mátarí vó réim, aSúr rór fá reamhátarí, aSúr supab  
 1110 1 nÉirinn iugad aSúr vo bearmúinead é. Vo réir an uisairi  
 céadna, vo bi rór ppiionnra oile ari an mbreatain ré  
 linn an vora henrí, birmur mac Guinechí fá hainm vó,  
 aSúr fá bean éireannac a mátarí. Mar rin vo bioó  
 iomav cairim cáirveara ir cleamnara vori Saevealais  
 1115 ir na bheadnais, ionnur va réir rin nac ioncúir 1 n-iongan-  
 tar iomav focal ionann vo beir 'n-a vteangtais leat ari  
 leat aSúr cormailear 'n-a mbearais aSúr 'n-a nórais ré  
 céile, gion supab ón mbreatain tángadar Saeúil riam  
 vo réir a mbunadara.

1120 Aveir Camven mar an scéadna sup áitigeadar na  
 bhusantei rna tírib-re ríor von breatain mórí, mar atá  
 críoc Yorke críoc Lancarter críoc Dyrham críoc Wermor-  
 lano ir críoc Cumberlano; aSúr ní hiongnad, vo réir a  
 nousbramar, bheadnais ir éireannais vo beir cormaíl  
 1125 ré céile 'n-a mbearais ir 'n-a nórais aSúr mórán focal  
 ionann vo beir 'n-a vteangtais leat ari leat gion go  
 vteangadar mic mílead vo réir a mbunadara ó na bhead-  
 nais riam, gan céad vo Camven aveir supab ón mbrit-  
 tania tángadar áitigeteoirie ari vúr 1 nÉirinn. Ir córa



Ireland for refuge, and that the Irish sent a force with him by means of which he regained his own territory in the year of the Lord 1054. There came also for refuge to Ireland another Welsh prince whose name was Bleithin ap Conan in the year of the Lord 1087; and he was maintained during his visit there. Thus from age to age did they cultivate alliance and intercourse with one another.

In Hanmer's chronicle, also, we read that Arnulfus, Earl of Pembroke, married the daughter of Muirheartach O'Brien, King of Ireland, in the year of the Lord 1101. And his second daughter was married to Maghnus son of Aralt, king of the Isles. Moreover, when Henry the First was on the throne of England, there was a prince over Wales whose name was Griffin ap Conan, who used often boast that his mother was an Irishwoman, and also his grandmother, and that it was in Ireland he was born and educated in politeness. According to the same author there was also another prince of Wales in the time of Henry the Second, whose name was Biradus son of Guineth, who had an Irishwoman for his mother. In this manner there used to be much intercourse of friendship and of alliance between the Irish and Welsh, so that therefore it is not to be wondered at that there are many words common to their languages, and that they resemble one another in their manners and customs, without supposing that the Gaels ever came originally from Britain.

Camden says, in like manner, that the Brigantes settled in the following territories of Great Britain, to wit, the district of York, the district of Lancaster, the district of Durham, the district of Westmoreland, and the district of Cumberland; and it is not strange, from what we have said, that the Welsh and the Irish should resemble one another in their manners and customs, and that there should be many words common to both their languages without supposing the sons of Milidh to have ever come from Britain originally, notwithstanding Camden, who says that it was from Britain



1130 iomorro crieveamain do seanéur éireann, ar a bfuil  
o'fíadab fíor ír fíorieolaf gac dála da utarla o'éirinn  
míam do loigsaíreacé ír do cóiméao, ioná do barmáil  
Camoen iur nar léig Seanéur éireann a iún míam ar a  
mbeic fíor dál na héireann aige.

1135 Aveir Cambrien, ag seiríobad ar éirinn, gupab ar  
fulong míog do bí ar an mbheatain míoí cangadair mic  
míleao ón mbiorcáin; agus fór gupab ar a tairmaing  
cangadair 'n-a úiadó go hOicaveir, agus gup éur fúireann  
leo go héirinn da háitiugad, ar eacé go mbeoir féin ír a  
1140 fíocé umál oó féin ír do míogab na bheataine míoíe do  
fíor; agus ír é ainm gairmeaf Cambrien don míg-re  
gorguntíur mac beilin. Mo fíeasra mar an gcéona ar  
Cambrien gupab pollur a beic bheagac. Cibé iomorro  
léigfeaf Cioinic Stoo do-géabaid go pollur nac fuil acé  
1145 beagán lé trí céao bliadán ó flaitear an gorguntíur rom  
ar an mbheatain míoí go tigeacé iulíur Caerari da gabáil  
an t-octmáó bliadán do flaitear Caribellanur ar an  
mbheatain míoí; agus léagtar ag an ugarí gcéona nac  
maibe acé tuairim dá bliadán véag ír dá fícro ó iulíur  
1150 Caerari go bheic Cíort, ionnur, do péir áirim Stoo, nac  
maibe coimlíonadó ceitíe céao bliadán ó áirimí gorguntíur  
go sein Cíort. Tríeao aveir Cormac mac Cuileannáin ír  
leabair gabála éireann gupab tuairim trí céao véag  
bliadán iomí Cíort cangadair mic míleao i néirinn. Agus  
1155 atá Policrionicon ag teacé leo ar an áiream gcéona, mar  
a utráctann ar éirinn. Ag ro mar aveir: a "Atáio" ar ré  
"míle ír oct gcéao bliadán ó tigeacé na néireannaic go baf  
páorais." Ionann rom pé a máó ír gupab tuairim trí  
céao véag bliadán ful iugad Cíort cangadair mic míleao  
1160 i néirinn. Óir, bean an dá bliadán véag ír ceitíe fícro  
ar ceitíe céao ó sein Cíort go baf páorais do na hoct

a. Ab adventu Ibernensium usque ad obitum Sancti Patricii sunt  
anni mille octingenti.

that the first inhabitants came to Ireland. Now the seanchus of Ireland, whose function it is to investigate and preserve an exact account of every event that ever happened in Ireland, is more deserving of credit than the opinion of Camden, to whom Irish history never gave up its secret from which he could derive a knowledge of the affairs of Ireland.

Cambrensis, writing of Ireland, says that it was by permission of the King of Great Britain that the sons of Milidh came from Biscay, and that, moreover, it was at his inducement they came after him to the Orcades, and that he sent a company with them to Ireland so that they might settle down there on condition that themselves and their descendants should be subject to him and to the kings of Great Britain for ever; and Cambrensis gives the king's name as Gorguntius son of Beilin. In the same way my reply to Cambrensis is, that it is plain that his statement is false. For, whoever will read Stowe's Chronicle will plainly find that there is little more than three hundred years from the reign of that Gorguntius over Great Britain till the coming of Julius Cæsar to conquer it, the eighth year of the reign of Cassibellanus over Great Britain; and we read in the same author that there were only about forty-two years from Julius Cæsar to the birth of Christ, so that, according to the computation of Stowe, there were not four hundred years in full from the time of Gorguntius to the birth of Christ. Now Cormac son of Cuileannan and the Books of Invasion of Ireland state that it was about thirteen hundred years before the birth of Christ that the sons of Milidh came to Ireland. And the Polychronicon agrees with them in the same computation where it treats of Ireland. It thus speaks: "There are," it says, "one thousand eight hundred years from the arrival of the Irish to the death of Patrick." This is equivalent to saying that it was about thirteen hundred years before Christ that the sons of Milidh came to Ireland. For deduct the four hundred and ninety-two years from the birth of Christ to the

gcéad véal bliadán uó áiríneas Polichonicon vo beir ó  
 éigeadt mac Milead i nÉirinn go bár páoraidis, agus va  
 réir rin atáir oét mbliadna ar éirí céad véal ó éigeadt  
 1165 mac Milead i nÉirinn go sein Ériort, ionnuy go ucis Polichonicon  
 i Cormac mac Cuileannáin i na leabair Gabála  
 lé céile ar áiríneas na haimíre ó gabáil mac Milead go  
 sein Ériort; agus dá bhríoméar, vo réir Ériortic Scoo, an  
 t-áiríneas aimíre atá ó Ériortuic go sein Ériort, agus  
 1170 mar an gcéadna, an t-áiríneas aimíre vo-ní Polichonicon  
 i Cormac mac Cuileannáin i na leabair Gabála ar an  
 áiríneas aimíre atá ó éigeadt mac Milead i nÉirinn go  
 sein Ériort vo-gabáil go polluy go maibair mic Milead  
 i nÉirinn cuilead i naoi gcéad bliadán ról vo gab  
 1175 Ériortuic flaitéar na bhréadaine móire. Vo réir a  
 noubriamair, i polluy sur bréad gan báirántuy vo rinne  
 Cambreny 'n-a ériortic mar a n-abair surab é an Ériortuic  
 tuar vo dáil mic Milead 'n-a dáir go hOrcaver, agus  
 vo cuir ar rin go hÉirinn iad. Óir cionnuy buó éirir vo  
 1180 Ériortuic a sur i nÉirinn agus nac rugad é féin, vo  
 réir gad ugaráir va ucugamair ríor angho, go ceann naoi  
 gcéad bliadán v'éirí mac Milead vo éigeadt i nÉirinn?



death of Patrick from the eighteen hundred years the Polychronicon computes to be between the coming of the sons of Milidh to Ireland and the death of Patrick, and there will be one thousand three hundred and eight years from the coming of the sons of Milidh to Ireland to the birth of Christ, so that the Polychronicon, Cormac son of Cuileannan, and the Books of Invasion agree with one another in computing the time from the invasion of the sons of Milidh to the birth of Christ ; and if we compare, according to the Chronicle of Stowe, the space of time between Gorguntius and the birth of Christ, and similarly the space of time the Polychronicon, and Cormac son of Cuileannan, and the Books of Invasion compute to be from the coming of the sons of Milidh to Ireland to the birth of Christ, we shall plainly find that the sons of Milidh were in Ireland more than nine hundred years before Gorguntius assumed the sovereignty of Great Britain. From what we have said it is obvious that it is a baseless falsehood Cambrensis states in his chronicle when he says that Gorguntius above-mentioned brought after him the sons of Milidh to the Orcades, and sent them thence to Ireland. For how could Gorguntius send them to Ireland, seeing he was not himself born, according to authorities we have cited here, until nine hundred years after the sons of Milidh had come to Ireland ?

## XXI.

AG RO RÍOF DO ÉIGEÁCT MAC MILEAD I NÉIRINN:

AR N-A ÉLOF DO MACAIB MILEAD IY DO ÍLIOÉT BHEOĞAIN  
 1185 uile go nvearvadur clann Ċearmada feall ar íot mac  
 bheoğain iy ar a muinntir, agur ar bfaicir a ċuirp  
 cphéctnuigēte marb, vo mearvadur teact va úioğail i  
 néirinn ar éloinn Ċearmada, agur tionóiltear pluag leo  
 pé teact i néirinn va gabbail ar ċuactaib Dé Danann i  
 1190 nvoioğail na feilbeirte vo minneadur ar íot mac bheoğain  
 iy ar a muinntir. Aveirvo cur vo na reanécáirib gupab  
 ón mbiorcáin vo ċrialladur mic mīlead i néirinn ar an  
 áit pé ráirtear Monvaca láim pé hlinnbea Uerinvoo; agur  
 iy uime mearvao rin, vo bpiğ go raibe mīliú 'n-a piğ ar an  
 1195 mbiorcáin tar éir mar vo puagad lē foirneart iomao  
 eactrann a ceartlár na Spáinne é von biorcáin, mar a  
 raðvadur iomao coilltead iy enoc iy vaimgneac pé cornam  
 na biorcáine ar anforlann eactrann. Gvdeó ní hí ro  
 céavraió ċoitcéann na reanécad, act iy ead aveirvo gupab  
 1200 ó ċor bheoğain ran Galirva vo ċrialladur i néirinn; agur  
 iy i rin céavraió iy mó mearvaim vo beir pinnneac. Óir  
 léagtar ran leabur Gabála gupab ag ċor bheoğain vo  
 ċinneadur ar íot mac bheoğain vo ċur vo bfaic na  
 héireann, agur gupab ann táinig luğair mac íotca iar  
 1205 vtillad a héirinn vó lē corp a actar va ċairpeánad vo  
 éloinn mīlead iy vo macaib bheoğain; agur mearvaim va  
 péir rin gupab ar an áit céavna vo ċrialladur i néirinn  
 iar n-éag vo mīliú go gnov poime rin, agur vo bitin báir  
 mīlead, táinig Scota mar don pé n-a éloinn i néirinn, ar  
 1210 mbeir von Spáinn an trác roin 'n-a cnáim ċoinğleaca  
 roir an bfuirinn vo bí ran Spáinn péim agur iomao eact-  
 rann táinig a tuairceart na heoirva vo gabail neirt  
 orra.



## XXI.

Of the coming of the sons of Milidh to Ireland as follows :

When the sons of Milidh and all the descendants of Breoghan heard that the children of Cearmad had murdered Ioth son of Breoghan and his followers, and when they saw his body mangled and lifeless, they resolved to come to Ireland to avenge him on the children of Cearmad, and they assembled an army to come to Ireland to wrest that country from the Tuatha De Danann in retribution for the deed of treachery they had done against Ioth son of Breoghan and his followers. Some seanchas assert that it was from Biscay the sons of Milidh went to Ireland from the place which is called Mondaca beside the river-mouth of Verindo ; and their reason for this opinion is that Milidh was king of Biscay after he had been banished by the violence of many foreign tribes from the very heart of Spain to Biscay, where there were many woods, hills, and fastnesses protecting Biscay from the fury of foreign races. This, however, is not the general opinion of the seanchas. What they assert is that it was from the tower of Breoghan in Galicia they came to Ireland, and this is the view I regard as the most probable. For we read in the Book of Invasions that it was at Breoghan's tower they resolved on sending Ioth son of Breoghan to explore Ireland, and that it was to it Lughaidh son of Ioth came when he returned from Ireland, and showed his father's dead body to the sons of Milidh and to the sons of Breoghan ; and accordingly I believe that it was from the same place they proceeded to Ireland very soon after the death of Milidh. And it was because of the death of Milidh that Scota came to Ireland with her children, Spain being at that time a bone of contention between the tribes who inhabited Spain itself and the numerous foreign tribes who came from the north of Europe to overcome them.



Dála cloinne míleá, tionóiltear fluaḡ leo mé teacḡ  
 1215 1 n-éirinn do úioḡail íoḡa ar tusaḡaib Dé Danann iḡ ar  
 cloinn Céarmasa, iḡ do ḡaḡaib na h-éireann oḡra; aḡur iḡ  
 é lion caoḡeac do bi aca mé ceannar feaḡna do úéanaḡ,  
 dá fíciḡ, do méir maḡ léaḡḡar ran uadain uarab toḡac:  
 Tóirḡ na luinḡre tar leaḡ, do rinne eoḡaib ó fíoinn:

1220 Tóirḡ na luinḡre tar leaḡ  
 'n-a uḡaḡaḡar mic míleá;  
 Duḡ meabair liom-ra rém lá  
 A n-anmann, a n-oḡeabá.

1225 eibíle fuao bḡeaḡa blaḡ binn  
 luḡaib muirceimne ón muirliun;  
 buaḡ bḡear buaḡne na mbḡoḡ mór,  
 Donn iḡ éibear éireamón.

1230 aḡmḡḡin Colpa ḡan éraḡ  
 éibear aḡioḡ aḡannán;  
 Cuála Cuailḡne náḡ amne,  
 muirne luḡne iḡ laiḡne,

1235 fulmán mannḡán bile réim,  
 éḡ oḡba feaḡón feirḡéin;  
 én úḡ eacḡan ḡoircean ḡle  
 Séaḡa Sobairce Suirḡe.

palap mac éireamón ain  
 aḡur caicéḡ mac mannḡáin;  
 do úioḡail íoḡa na n-eaḡ  
 tḡioḡao uéicneabair tóirḡac. Tóirḡ.

1240 Tḡioḡao long lion an eaḡlaḡ do bi aca, aḡur tḡioḡao  
 laoc i nḡac luinḡ-úioḡ, ḡan aḡeaim a mban ná a nuaorcar-  
 fluaḡ. Aḡ ro a n-anmann: bḡeaḡa mac bḡeoḡain ó ráiḡ-  
 teari maḡ bḡeaḡ i mḡe; Cuála mac bḡeoḡain ó ráiḡteari  
 Sliab Cuála; Cuailḡne mac bḡeoḡain ó ráiḡteari Sliab  
 1245 Cuailḡne; fuao mac bḡeoḡain ó bḡuil Sliab fuao;  
 muirceimne mac bḡeoḡain ó ráiḡteari maḡ muirceimne;  
 luḡaib mac íoḡa táinḡ i n-éirinn do úioḡail a aḡar iḡ

As to the sons of Milidh, they got together an army to come to Ireland and avenge Ioth on the Tuatha De Danann and on the children of Cearmad, and to wrest Ireland from them; and the full number of leaders they had to rule the warriors was forty, as we read in the poem composed by Eochaidh O'Floinn, beginning, "The Leaders of those over-sea ships":

The leaders of those over-sea ships  
In which the sons of Milidh came,  
I shall remember all my life  
Their names and their fates:

Eibhle, Fuad, Breagha, excellent Bladh,  
Lughaidh, Muirtheimhne from the lake,  
Buas, Breas, Buaidhne of great vigour,  
Donn, Ir, Eibhear, Eireamhon,

Aimhirgin, Colpa without annoyance,  
Eibhear, Airioch, Arannan,  
Cuala, Cuailgne, and generous Nar,  
Muimhne, Luighne, and Laighne,

Fulman, Manntan, gentle Bile,  
Er, Orba, Fearon, Feirghein,  
En, Un, Eatan Goistean bright,  
Seadgha, Sobhairce, Suirghe,

Palap son of noble Eireamhon,  
And Caicher son of Manntan,  
To avenge Ioth of the steeds—  
Ten and thirty leaders. The leaders.

Their fleet was thirty ships in all, with thirty warriors in each of the ships, besides their women and camp-followers. The following are their names: Breagha son of Breoghan, from whom Magh Breagh in Meath is called; Cuala son of Breoghan, from whom Sliabh Cuala is called; Cuailgne son of Breoghan, from whom Sliabh Cuailgne is called; Fuad son of Breoghan, from whom Sliabh Fuaid is called; Muirtheimhne son of Breoghan, from whom Magh Muirtheimhne is called; Lughaidh son of Ioth, who came to Ireland to avenge his

uairé d'vheirítear Corca Laidge i nveirítear Mumán; Eib-  
linne mac b'neogáin ó b'ruil Sliaib nEiblinne ran Mumán;  
1250 buair b'neair i' b'uaióne trí mic Tigearnbdair mic b'neige;  
Náir ó ráióitear Ror Náir i Sliaib b'laóma; Séadga fulmán  
Manntán Caidéir i' Suirge mac Caidéir; Éir Orba Fearón  
i' Feargna céirne mic Éirir; Én ún Eadan i' Zoirtean;  
Sobairce, ní fear uíinn a d'air; Bile mac b'neige mic  
1255 b'neogáin; oét mic Míleabó Earráinne, mar atá Donn i'  
Airioc Fearbuaó Éiréar Pionn i' Airmirgin Ír i' Colpa an  
Clóiríom Éiréamón i' Airmánán an róiréar agur céirne  
mic Éiréamón, mar atá Muirne Luigne i' Laidge i'  
Palap, agur donnac Ír .i. Éiréar. I' iad roin iompario  
1260 an dá fíóir taoiréad tángadair mic Míleabó i' nÉirinn. Írual  
Fáir mac Éiréamón, céana, i' nÉirinn féin iugad é.

Dála cloinne Míleabó i' a gcablaig, ní haicirítear  
doinni dá gcéalaib gur gabadair cuan ag Innbeair Sláinge  
i' n-icéar Laidgean, áit iur a ráióitear cuan Loáa Garman  
1265 anu. Cuirinnigir i' coméionóilro Tuáda Dé Danann 'n-a  
otiméall gur éiréadar ceo v'raoiréadéa ór a gcionn,  
ionnur gur tairóirigeadó vóir gur v'ruim muice an t-oiléan  
ar a gcionn, agur i' ve rin ráióitear Muicirir né hÉirinn.  
Ruairítear iompario lé v'raoiréadéa Tuáda Dé Danann mic  
1270 Míleabó ón v'ir amac, gur gabadair timéall Éiréann,  
agur vo gadb'ad cuan i' nInnbeair Scéine i' n-iaréar Mumán;  
agur ar v'eadéa i' v'ir vóir trallair zo Sliaib Míir zo  
v'arpla banba zo n-a bantmadéa i' zo n-a v'raoiréa orra  
ann. Fiafuirigir Airmirgin a hainm v'ir. "Banba m'ainm"  
1275 ar í "agur i' uaim ráióitear Inir banba iur an oilean-  
ro." Trallair ar rin i' Sliaib Eiblinne zo v'arpla fóola  
vóir ann, agur fiafuirigir Airmirgin a hainm v'ir. "Fóola  
m'ainm" ar í "agur i' uaim ráióitear fóola iur an



father, from him Corca Luighe in West Munster is called ; Eibhlinne son of Breoghan, from whom Sliabh Eibhlinne in Munster is called ; Buas, Breas, and Buaidhne, three sons of Tighearnbhard son of Brighe ; Nar from whom Ros Nair in Sliabh Bladhma is called ; Seadgha, Fulman, Manntan, Caicher, and Suirghe son of Caicher ; Er, Orba, Fearon, and Feargna, four sons of Eibhear ; En, Un, Eatan, and Goistean ; Sobhairce, we do not know who was his father ; Bile son of Brighe, son of Breoghan ; eight sons of Milidh of Spain, to wit, Donn and Airioch Feabhruadh, Eibhear Fionn and Aimhirgin, Ir and Colpa of the Sword, Eireamhon and Arannan the youngest, and four sons of Eireamhon, to wit Muimhne, Luighne, and Laighne, and Palap, and one son of Ir, that is Eibhear. These, then, are the forty leaders of the sons of Milidh who came to Ireland. It was in Ireland itself that Irial Faith son of Eireamhon was born.

As regards the descendants of Milidh and their fleet there is no account of them until they put into port at Innbhear Slainghe in the lower part of Leinster, which place is called the harbour of Loch Garman to-day. The Tuatha De Danann assembled and congregated round them, and spread a magic mist above them, so that they imagined that the island in front of them was a hog's back, and hence Ireland is called Muicinis. Accordingly, the Tuatha De Danann, by means of magic, drove the sons of Milidh out from the land, and so they went round Ireland and put into port at Innbhear Sceine in West Munster ; and when they had landed, they proceeded to Sliabh Mis, where they met Banbha with her women and her druids. Aimhirgin asked her her name. " Banbha is my name," said she ; " and it is from me that this island is called Inis Banbha." Then they proceeded to Sliabh Eibhlinne where they met Fodla, and Aimhirgin asked her her name. " Fodla is my name," said she ; " and it is from me that this land is

շքրիւ-րե.” Երաւաւս ար ըն յօ հնիւրեաճ միւր, յօ տարւա  
 1280 էրե ծօն ըն ձիւ ըն ճար բարբաւջիւր ան բիւ և հաւոն  
 ծի. “էրե մ’աւոն” ար ըն “ճար իւ սաւո ընծաւս էրե  
 ըն ան ուղեւո-ր.” ճար իւ ճ բարբաւջիւր ան ընծա-ր և ճար  
 ճա ան ընոն-րօ ար ան սաւո տարաւ տօրաճ: Ընոն բնածար  
 ըն ընծաւս:

1285

Ենոն և ճար ըն յօ ընծաւս  
 ճարեաճ ընծաւս;  
 բօւ և ճար Ենոն արաճ,  
 էրե և ընծաւս.

ճար ըն ճար ան ընոն բարբաւջիւր ըն մոն ըն ըն ընծաւս  
 1290 Ընոնոն; ճար սարաւս և ըն տոն ընոնոն ընծաւս ըն ընոն  
 ընոնոն ըն ըն ար էրոն ճար ընոն Ընոնոն, ճար ըն-  
 ընոնոն և ընոն ճար ըն ըն ըն ճար իւ է անոն մոն  
 ան ըն և ըն ըն ըն և ընոնոն ըն ըն ար ան ըն ըն ար  
 ընոն ըն և ընոն ըն. ճար ըն ընոնոն ար ան ընոն-  
 1295 ընոն ընոն ըն :

ճար ըն ընոնոն ըն ըն ըն  
 ան ըն ճար ըն ընոն,  
 էրե բօւ և ընոն  
 Ենոն ան ըն և ըն ընոն.

1300

Երաւաւս միւ միւր ար ըն յօ Ընոն ըն տարաւս  
 ըն միւ Ընոնոն .1. Ընոն Ընոն Ընոն ըն ըն ըն  
 տարաւս ար ան; ճար ընոն միւ միւր և ըն ըն ըն  
 և ըն միւր և ըն ըն ար ընոն Ընոնոն, ճար սար-  
 1305 ընոն-րան ըն տարաւս ար արաճ Ընոնոն և ընոնոն  
 ըն ըն ըն ըն ըն ար արաճ Ընոնոն ար ընոն  
 միւր և ըն ըն ար և ըն ըն ըն ընոն Ընոն, ըն ըն  
 ըն ըն և ըն ըն ըն ըն և ըն ըն ըն ըն ըն ըն ըն  
 տոն ըն միւր և ըն, ճար ըն ըն ըն ըն և ըն

called Fodla." They proceeded thence to Uisneach in Meath, where they met Eire. The poet asked her her name. "Eire is my name," said she, "and it is from me that this island is called Eire." And as a record of the above events is this stanza from the poem beginning, "Let us relate the origin of the Gaels":

Banbha on Sliabh Mis, with hosts  
Faint and wearied;  
Fodla on Sliabh Eibhlinne, with groanings;  
Eire on Uisneach.

These three queens were the wives of the three sons of Cearmad, and some seanchas say that there was no division of Ireland into three equal parts among the sons of Cearmad, but that each of the sons held it for a year in turn; and the name the country bore each year was the name of the wife of him who held the sovereignty that year. Here is a proof of this alternation of sovereignty:

Every year by turns  
The chiefs held the kingdom;  
Eire, Fodla, and Banbha,  
The three wives of the very strong warriors.

The sons of Milidh proceeded thence to Tara, where they met the three sons of Cearmad, to wit, Eathur, Ceathur, Teathur, with their magic host; and the sons of Milidh demanded battle or a right to the sovereignty of the country from the sons of Cearmad, and these replied that they would act towards them according to the judgment of Aimhirgin, their own brother, and that if he delivered an unjust judgment against them, they would kill him by magic. The judgment Aimhirgin gave regarding his brothers and their host was that they should return to Innbhear Sceine, and that they should embark with all their host and go out the distance of nine waves on the high sea, and if they succeeded in coming to land again in spite of





the Tuatha De Danann, they were to have sway over the country. And the Tuatha De Danann were satisfied with this, for they thought that their own magic would be able to prevent them from returning ever again to the country.

## XXII.

As to the sons of Milidh, they returned to Innbhear Sceine, and went out on the high sea, the space of nine waves, as Aimhirgin directed them. When the druids of the Tuatha De Danann saw them on the sea, they raised a terrific magic wind which caused a great storm at sea ; and Donn son of Milidh said that it was a druidical wind. "So it is," said Aimhirgin. Thereupon Arannan, the youngest of the sons of Milidh, climbed the mainmast, and, by reason of a gust of wind, he fell to the ship's deck, and thus was killed. And forthwith the rocking of the tempest separated from the rest the ship in which Donn was, and soon after he was himself drowned, and the ship's crew along with him, twenty-four warriors in all, and five leaders, to wit, Bile son of Brighe, Airioch Feabhruadh, Buan, Breas, and Buaidhne, with twelve women and four servants, eight oarsmen, and fifty youths in fosterage ; and the place where they were drowned is Dumhacha, which is called Teach Duinn, in west Munster. And it is from Donn son of Milidh, who was drowned there, that it is called Teach Duinn. And it is the death of Donn and of those nobles who were drowned with him that Eochaidh O'Floinn narrates in the poem beginning, "The leaders of those over-sea ships." Thus does he speak :

Donn and Bile and Buan, his wife,  
Dil and Airioch son of Milidh,  
Buas, Breas, and Buaidhne, the renowned,  
Were drowned at Dumhacha.

The ship in which was Ir son of Milidh was also separated from the fleet by the storm ; and it was driven ashore in



1 10tír í; sup bádáó ír ann a sup sup haónaiceáó a s Sceilís  
míicíl é, amáil a veip an t-uḡṡar céaona :

1346

amhḡsin file na bḡar  
marb : ḡcaé b'ile t'eineáó ;  
marb ír a s Sceilís na rcal,  
's ír marb ran luing aḡannán.

ḡabair éipeamón, ḡo ḡcuio von luingear mar don nḡr, lám  
clé pé héipunn ḡo ráinḡ bun innbeip Colpa pé ráiṡṡear  
1350 Oḡoiḡeao áta. Ír uime tḡá ḡairṡear innbeip Colpa von  
abainn rín, vo bḡiḡ ḡuḡab innṡe vo bádáó Colpa an  
cloróim mac míleaó a s teacé 1 10tír ann mar don pé  
héipeamón mac míleaó. Ír follur ar rín sup bádáó  
cúḡear vo clonn míleaó rúḡ vo beanaṡar realb éipeann  
1355 vo tḡaṡaib Dé ṡanann; ḡonaó uime rín vo rinne file  
éiḡin an ḡann-ro :

1360

vo bádáó cóḡear vóib rín  
vo clannab meapa mílú ;  
1 ḡcuantab éipeann na ḡann,  
lé ḡḡaorbeacé tḡaé Dé ṡanann :

mar aṡá ṡonn ír ír, aḡuoc feabḡuáó, aḡannán ír Colpa  
an cloróim, ionnur naé ḡaibe beo von clonn céaona pé  
lunn na héipeann vo buain vo tḡaṡaib Dé ṡanann acé  
tḡuṡr, mar aṡá éibear éipeamón ír amhḡsin. 1omṡúra na  
1365 ḡḡuḡe oile vo macab míleaó tágḡaṡar 1 10tír 1 ninnbeip  
Scéine, mar aṡá éibear ḡo n-a fupunn péin vo cáblaé.  
Tarla éipe bea míc ḡréine ar Sliaḡ mḡr nḡ 1 ḡcionn tḡí  
lá iar vteacé 1 10tír vóib, a sup ír ann rín tḡḡaó Caé Sléibe  
mḡr vḡir íaṡ péin ír tḡaṡa Dé ṡanann, áit ar tuit fár  
1370 bea ḡin mic ḡiḡe, a sup ír uaiṡe ráiṡṡear ḡleann fáiḡ  
nḡr an ḡleann aṡá ar Sliaḡ mḡr va ḡḡairṡear aḡú  
ḡleann fáiḡ; ḡonaó va vḡearbuḡaó rín a veip an file an  
ḡann-ro :

1375

ḡleann fáiḡ 'r é an ḡonur fíor,  
ḡan imḡeap an ḡan imḡnóim ;  
fár aḡnn na mná luaiṡṡear linn,  
vo marbaó irín móḡlín.



the west of Desmond ; and there Ir was drowned, and he was buried at Sceilig Mhichil, as the same author says :

Aimhirgin, poet of the men,  
Was killed in the Battle of Bile Theineadh ;  
Ir died in Sceilig of the warriors,  
And Arannan died in the ship.

Eireamhon, accompanied by a division of the fleet, proceeded, having Ireland on the left, to the mouth of Innbhear Colpa, which is called Droichead Atha. Now, the river is called Innbhear Colpa, from Colpa of the Sword, son of Milidh, having been drowned there as he was coming ashore with Eireamhon son of Milidh. It is plain from this that five of the sons of Milidh were drowned before they took possession of Ireland from the Tuatha De Danann ; hence some poet composed this stanza :

Five of these were drowned,  
Of the swift sons of Milidh,  
In the harbours of Ireland of the divisions,  
Through the magic of the Tuatha De Danann :

these are Donn and Ir, Airioch Feabhruadh, Arannan, and Colpa of the Sword ; so that when these sons wrested Ireland from the Tuatha De Danann, there were only three of them surviving, to wit, Eibhear, Eireamhon, and Aimhirgin. As to the remainder of the descendants of Milidh, to wit, Eibhear with his own division of the fleet, they landed at Innbhear Sceine. They met Eire, wife of Mac Greine, on Sliab Mis three days after they had landed, and there the Battle of Sliabh Mis took place between them and the Tuatha De Danann, in which fell Fas wife of Un son of Uige, and from her the name Gleann Fais is given to the glen which is in Sliabh Mis, and is called at present Gleann Fais ; and it is to bear testimony to this that the poet composed this stanza :

Gleann Fais, true is the derivation,  
Without error or difficulty ;  
Fas the name of the woman I refer to  
Who was killed in the great glen.

17 7an éad céadna do tuic Scota bean míleab, a5ur von  
leic tuabó von ngleann roin atá rí adólaicte, láim ré muir;  
1380 a5ur 17 vo fúidúgáó a báir 17 a fearra atáio an dá rann-  
ro ríor ar an laoió céadna :

17 7an 5ad roin rór, ní éél,  
fuar Scota báir 17 bié5;  
ó naó mairéann 1 5clí éain  
1385 fuair a marbáb 7an 5leann-7ain.

De rin atá 7an leic tuabó  
feara Scota 7an ngleann ngleannfuar;  
1017 an 5liab láim ré linn  
ní cian vo éabó ón 5comling.

1390 Fá hé rin an céadadé tu5abó 1017 madaib míleab 17 Tuatá  
Dé Danann, amáil a0eiri an laoió céadna :

céadadé mac míleab 5o mblabó,  
ar vteadé a hearpáinn éadéaig,  
a5 5liab m17 fá mana leoin,  
1395 17 forur r17 17 ríreol.

17 1ao an v1ar ban úo vo luabóamari, mar atá Scota 17  
Fáir, a5ur an dá óraoi ba veaprcnaigte aca, mar atá Uar  
17 Eic1ar, vream ba tárcamla o' fine 5aeóil v1ar tuic 7an  
éad roin. Adé cia vo marbáb ríi céad v1ob, 5vóeabó vo  
1400 marbáb leo-7an veic 5céad vo Tuatáib Dé Danann a5ur  
cu111o 1 7aon maóma amáil réin 1ao; a5ur 5abair éire .1.  
bean m1ic 5réine veireabó orria a5ur r1ual1ar 5o Tailltean  
a5ur noctair a vabí vo éloinn Céarmanab. Anao 1omop1o  
m1ic míleab ar láiréadé an éadé, a5 adnacal na v1uinge  
1405 va muinntiri vo marbábó, 17 5o háiriúte a5 adnacal an dá  
óruabó; 5onabó a1re rin vo rinne an ríle na roinn reanóura-  
ro ríor:

fá5bam 7an ma1oin 5liab m17,  
fuaramar á5 17 aic1;  
1410 ó élanabó an v1a5ba v1uinn  
vo lanabó calma comluinn.

In the same battle fell Scota wife of Milidh ; and it is in the north side of that glen, beside the sea, she is buried ; and as a proof of her death and of her burial-place, we have the two following stanzas from the same poem :

In this battle also, I will not deny,  
Scota found death and extinction ;  
As she is not alive in fair form,  
She met her death in this glen.

Whence there is in the north side  
The tomb of Scota in the clear, cold glen,  
Between the mountain and the sea ;  
Not far did she go from the conflict.

This was the first battle that took place between the sons of Milidh and the Tuatha De Danann, as the same poem says :

The first battle of the famed sons of Milidh,  
On their coming from Spain of renown,  
At Sliabh Mis there was cause of woe ;  
It is certain history and true knowledge.

The two women we have mentioned, to wit, Scota and Fas and their two most accomplished druids, that is, Uar and Eithiar, were the most celebrated of the race of Gaedheal who fell in that battle. But though three hundred of them were slain, still they slew ten hundred of the Tuatha De Danann, and thus routed them ; and Eire wife of Mac Greine followed in their wake, and proceeded to Taillte, and related her story to the sons of Cearmad. Now, the sons of Milidh remained on the field of battle, burying those of their people who were slain, and in particular burying the two druids. It is with reference to this that the poet composed the following historical stanzas :

In the morning we left Sliabh Mis ;  
We met with aggression and defiance  
From the sons of the noble Daghadh,  
With strong battle-spears.



1415      Do éiríom cat go calma  
           Ar fíadhráib iníre banba;  
           Dar éirí veic gcéad ceann i gceann  
           Linn do tuisceáib Dé Danann.

          Sé caogao fear dar n-áin-ne  
           Do fíuaḡ aḡbal earráinne,  
           As rin a uceáir dar fíuaḡ,  
           Né hearbair an dá deaḡbair:

1420      Dar aḡur eiríar na n-eac  
           Ionáin vial dána veiríneac;  
           Leac ór a leacáib go lom,  
           'n-a bfeartáib féine fágdom.

          Oéar íomoirio do éairíeáib an tríuaḡ do éirí dar  
 1425      mair lé uiríeáic tuisce Dé Danann, áinail aubríamair  
           tuar, mar atá ír i Sceirí Míicíl, Arannán ar an reolérann  
           Donn go n-a éiríeair eairíeac ar n-a mbátaḡ as Teac  
           Dúinn. Do tuisceair fór oé ríogna ann .i. vial vior  
           mar don né Donn, mar atá buan bean bile, ir Oil inḡean  
 1430      Míleac earráinne, bean ir ríur Dúinn. Do bátaḡ íomoirio  
           Scéine bean áinrígín i n-Innbeair Scéine, gonaḡ uairte  
           ḡairmteair Innbeair Scéine von ábainn atá i ḡCíarráide.  
           Fuarí fíal bean luḡair mic íoḡa báir do náire ar bfeirín  
           a noḡta da céile ar uceáic ó fínáin vior; gonaḡ uairte  
 1435      ḡairmteair Innbeair Féile von ábainn rin ó foin i le;  
           do marbaḡ fór Scota ir fár i ḡCac Sléibe Míir, áinail  
           aubríamair tuar. Do éaḡair fór vial eile vior, mar  
           atá bean ír ir bean Míirteiríne mic bfeirín; gonaḡ id  
           rin na hoḡ ríogna ir na hoḡ uceáirí do cáilleac do  
 1440      fíuaḡ éoinne Míleac ó teac i néirínn vior go cur Cáta  
           Cáilleac. As ro ríor annanna an móiríerírin rin ban  
           ir fearírin cáinḡ lé macáib Míleac i néirínn do réir an  
           leabair ḡabála: Scota Teac fíal fár líobair Oḡba aḡur  
           Scéine. As ro ríor ríuáigac an tréancáir ari rin, aḡur

We boldly gave battle  
To the sprites of the isle of Banbha,  
Of which ten hundred fell together,  
By us, of the Tuatha De Danann.

Six fifties of our company  
Of the great army of Spain,  
That number of our host fell,  
With the loss of the two worthy druids :

Uar and Eithiar of the steeds,  
Beloved were the two genuine poets :  
A stone in bareness above their graves,  
In their Fenian tombs we leave them.

Eight also of the leaders of the host fell at sea through the magic of the Tuatha De Danann, as we have said above, namely, Ir at Sceilig Mhichil; Arannan, from the mainmast; Donn with his five leaders, who were drowned at Teach Duinn. Eight royal ladies also fell there, two of them with Donn, namely, Buán wife of Bile, and Dil daughter of Milidh of Spain, wife and kinswoman of Donn. There were also drowned Sceine wife of Aimhirgin, in Innbhear Sceine, and from her the name Innbhear Sceine is given to the river which is in Kerry. Fial wife of Lughaidh son of Ioth died of shame on her husband seeing her naked as she returned from swimming; and from her that river has ever since been called Innbhear Feile; Scota and Fas were also slain in the Battle of Sliab Mis, as we have said above. Two others of them also died, namely, the wife of Ir and the wife of Muirtheimhne son of Breoghan. These then are the eight princesses and the eight leaders that perished out of the host of the descendants of Milidh from their coming into Ireland up to the Battle of Tailte. Here are the names of the seven principal women who came to Ireland with the sons of Milidh, according to the Book of Invasions: Scota, Tea, Fial, Fas, Liobhra, Odhbha, and Sceine. It is in the following manner the seancha sets forth this, and states who was

1445 CIA AN FEAR DO BÍ AG SÁC MNADOI UÍOB AG AR MÁIRI A FEAR  
AG TEACHT I NÉIRINN UÍOB.

SEACHT MNÁ IR FEARRI CÁINIS I LE  
LÉ MACCAIB MILEAD UILE :  
TEA FIAL FÁR, FEARRIOE DE,  
1450 UÍOBRA OÚDA SCOT SCÉINE.

TEA BEAN ÉIREADHÓIN NA N-EAD,  
IR FIAL FÓR FÁ BEAN LUIGBEAC ;  
FÁR BEAN UÍN MIC OIGE IAR RIN,  
AGUR SCÉINE BEAN DAITHIRGIN.

1455 UÍOBRA BEAN FUAIO, CAOIN A BLA,  
SCOTA AN AONTUÍDA IR OÚDA ;  
AG RIN NA MNÁ NAÓDAR MEAR  
CÁINIS LÉ MACCAIB MILEAD.

10MCTÚRA ÉLOINNE MILEAD, AN UHONZ UÍOB CÁINIS I UIRI LE  
1460 HÉIBEAR, LÉIR CUIPEAD CAC SLÉIBE MÍR, CUIALLAIO I NOÁIL  
ÉIREADHÓIN GO BUN INNBIRI COLPA ; AGUR MARI RÁNGADUAR A  
ÉILE ANN RIN DO FÓGRADUAR CAC AR ÉIRI MACCAIB CEARMADA  
IR AR TUADTAIB DÉ DANNAN AR ÉANA. IR ANN RIN DO  
CUIPEAD CAC TAILLCEAN EATORPA AGUR DO ÉUAD AN BUIPEAD  
1465 AR ÉLOINN CEARMADA AG MACCAIB MILEAD DIT AR ÉUIT MAC  
SHÉINE LÉ HAITHIRGIN, MAC CUILL LÉ HÉIBEAR, AGUR MAC  
CÉACHT LÉ ÉIREADHÓIN, AMÁIL ADUIR AN REANCÁ :

ΔΤΟΡΕΔΑΙΡ ΜΑC SHÉINE GEAL  
I UTAILLCEAN LÉ HAITHIRGEAN ;  
1470 MAC CUILL LÉ HÉIBEAR AN ÉIRI,  
MAC CÉACHT DO LÁIM ÉIREADHÓIN.

DO ÉUITEADUAR FÓR A UIRI RÍOΓNA ANN, MARI ACÁ ÉIRE IR  
FÓOLA IR DANBA ; ΓONAD UIME RIN IR DA DEARIBAD CIA AN  
UIPEAM LÉIR ÉUITEADUAR, DO RINNE AN REANCÁ AN RANN-IO :

1475 FÓOLA LÉ HEACAN GO N-UIALL,  
LÉ CAICÉIR DANBA GO MBUAD ;  
ÉIRE RINN LÉ SUIGHE IAR RIN :  
IR IAO OIBEADA AN ÉIRI RIN.

TUITIO IOMOPIHO UPHÓPI FLUAG TUAC DÉ DANNAN AR ÉANA  
1480 AGUR AR MBEC AG LEANMÁIN NA RUADIGE DO FLUAG MAC



married to each of the women whose husband was alive on their coming to Ireland :

The seven chief women who came thither  
With all the sons of Milidh,  
Tea, Fial, Fas, to our delight,  
Liobhra, Odhbha, Scot, Sceine ;

Tea wife of Eireamhon of the steeds,  
And Fial too, the wife of Lughaidh,  
Fas wife of Un the son of Oige next,  
And Sceine wife of Aimhirgin,

Liobhra wife of Fuad, noble her renown,  
Scota the marriageable, and Odhbha  
These were the women who were not giddy,  
Who came with the sons of Milidh.

As to the descendants of Milidh, the company of them who landed with Eibhear and fought the Battle of Sliab Mis went to meet Eireamhon to the mouth of Innbhear Colpa ; and when they came together there, they gave warning of battle to the sons of Cearmad and to the Tuatha De Danann in general. It was then that the Battle of Tailte took place between them ; and the sons of Cearmad were defeated by the sons of Milidh, and there fell Mac Greine by Aimhirgin, Mac Cuill by Eibhear, and Mac Ceacht by Eireamhon, as the seancha says:

The bright Mac Greine fell  
In Tailte by Aimhirgin,  
Mac Cuill by Eibhear of the gold,  
Mac Ceacht by the hand of Eireamhon.

Their three queens also fell, namely, Eire, Fodla, and Banbha. Hence, and to state by whom they fell, the seancha composed this stanza :

Fodla slain by Eatan the proud ;  
Banbha by Caicher the victorious ;  
Eire then slain by Suighre :  
These are the fates of this trio.

Now the greater part of the host of the Tuatha De Danann also fell ; and while the host of the sons of Milidh were

Míleabó ran aitho buó éadabó marbdear ran tóraidéadé roin  
 uá éadairéac uo fluaig mac Míleabó, mar aca Cuailgne mac  
 bneogáin ar Sliab Cuailgne asur fuao mac bneogáin  
 ar Sliab fuao.

## XXIII.

1485 Tair éir iomorro Tuac Dé Danann uo úibire, ir na  
 héireann uo beir ar a gcumar féin aca, roinnir éibeari ir  
 éireamón éire eadonna; asur uo réir oruige ré reanúr,  
 ir i roinn uo rinnead eadonna, an leat éadabó uo beir as  
 éireamón ó úóinn ir ó sruib bhoim buó éadabó; ir ón  
 1490 teoiriann éadonna buó éear go Tuinn Clíoða as éibeari.  
 As ro mar aoir an reaná ar an roinn-re. Éireamón  
 ir éibeari aitho, torac na uadine:

1495 ar an leir éadabó, beair gan bhoim,  
 gabair an flait éireamón  
 ó sruib bhoim, buadac an roinn,  
 tar gac mbuim go uóinn.

1500 éibeari mac Míleabó go raé  
 uo gab an leat éear uadgáit;  
 ó úóinn fuair, fá eadab an roinn,  
 go tuinn ingine seanoinn.

Tair iomorro cúigear uo príoméadairéacab fluaig mac  
 Míleabó lé héireamón ar a mair féin uon roinn, asur gab-  
 aio reamann uadabó, asur uo rinne gac neac uóob uínroir  
 'n-a roinn féin uon reamann. As ro an cúigear eadairéac  
 1505 uo gab lé héireamón, mar aca aithirgin Soirtean Séadga  
 Sobairce ir Suirge. As ro ríor na ríográda uo tógadú  
 lé héireamón ir lé n-a cúigear eadairéac. Ar uir uo  
 tógad ré féin Ráit beiréac i nairgeadair ar buad na  
 reoir i nOirge. Uo tógad ríor aithirgin Tuirlac Innbir  
 1510 móir. Uo tógadú lé Sobairce Uín Sobairce. Uo tóg-  
 adú lé Séadga Uín Deilgine i gcáic Cuilann. Uo

in pursuit of them towards the north, two leaders of the Milesian host were slain, namely, Cuailgne son of Breoghan on Sliabh Cuailgne, and Fuad son of Breoghan on Sliabh Fuaid.

## XXIII.

When they had expelled the Tuatha De Danann, and brought Ireland under their own sway, Eibhear and Eireamhon divided the country between them; and, according to some historians, the division made between them was this: Eireamhon to have the northern half from the Boyne and from the Srubh Broin northwards, and Eibhear from the same boundary southwards to Tonn Cliodhna. Thus does the seancha speak of this division—"Eireamhon and noble Eibhear" is the beginning of the poem:

On the northern side, an event without sorrow,  
Eireamhon took sovereignty  
From the Srubh Broin, noble the division,  
Over every tribe to Boyne.

Eibhear, the prosperous son of Milidh,  
Possessed the excellent southern half  
From the Boyne, strong the division,  
To the wave of Geanann's daughter.

Now, five of the principal leaders of the host of the sons of Milidh went with Eireamhon to his division, and received territory from him; and each of them built a stronghold in his own portion of the territory. The five leaders who went with Eireamhon are Aimhirgin, Goistean, Seadgha, Sobhairce, and Suirghe. Here follow the royal forts that were built by Eireamhon and by his five leaders. In the first place he himself built Raith Beitheach in Airgeadros, on the brink of the Feoir in Osruighe. Then Aimhirgin built Turloch of Innbhear Mor; Sobhairce built Dun Sobhairce; Seadgha



τόγβαδὸ λέ ζοιρτεαν κατὰιη νάιη. Ὁο τόγβαδὸ λέ Συιρζε  
Ὁύν ἐάουαιη.

Ἀς πο ἀν cúigeapι vo ḡab lé héibearι, mapι atá Caidéapι  
1515 Mannatán én Oige ιη Fulmán. Ὁο τόγβαδὸ mapι ἀν ζcédona  
páit léιη ζαc n-aon oíob. Ἀι οτύη vo τόγβαδὸ λέ héibearι  
féin Ráit Eoamain ι Λαιγεανmαiz; lé Caidéapι Ὁύν Inn  
ι n-iaitapι éipeann; lé Mannatán Cumvad Caidiηe blaó-  
muíde; lé hén mac Oige Ráit Aíηoe Συιηo; lé Fulmán Ráit  
1520 Caidiηe Feada.

Cúig glúine véas ιη píce ó éibearι zo hádam, mapι aveiη  
ἀν píle;

Cúig glúine véas pé a noeḡoil,  
ιη píce glún gemealoz,  
1525 Tpeao féinneab ζan cpuaη um épaó  
Suap ó éibearι zo hádam.

1η ι cédopait ópuiηe oile pé peanúpυ ζupaβ ι poinn  
vo pinne éibearι ιη éipeamón apι éipunn, vά Cúigeaó Mumáη  
vo beit as éibearι; Cúigeaó Connacé ιη Cúigeaó Λαιγεan  
1530 vo beit as éipeamón; ιη Cúigeaó Ulaó vo beit as éibearι  
mac íη mic Mileaó asυη as cuio oile vo na taoipeacáib  
táiniz lé macaib Mileaó; ιη tpióca céao Čopca Λαιḡoe  
pan Mumáin teap tuḡapapι vo luḡait mac íoča mac  
veapbpačapι a peanacapι. asυη ιη móioe meapaim ἀν céao-  
1535 paíó pin vo beit píunneac ζupaβ ι Λαιḡuib vo bi ppióm-  
longpoyt éipeamón, mapι atá Ráit beiteac ι naipzeapoy,  
láim pé Feoiη, asυη pór ζupaβ pan Mumáin zo bunadapac  
vo áitigeapapι plioct éibapι asυη plioct éipeamón ι ζConn-  
acétaib ιη ι Λαιḡuib, asυη plioct Ruómuíde mic Sičpize  
1540 táiniz ó éibearι mac íη mic Mileaó ι nulltaib. Óη Ruómuíde  
pin iomoyio ḡaimčearι Clanna Ruómuíde vo na poy-ulltač-  
aib asυη ζac opoyz vo na pleačtaib-je vo éuaíó ι ζcúig-  
eadaib a céile vo véanaim peapaimn ιη ζabáitapι, mapι  
atá teacé cloinne Ruómuíde zo Λαιḡuib .ι. plioct Connall

built Dun Deilginse in the territory of Cuala ; Gostean built Cathair Nair ; Suirghe built Dun Eadair.

The following are the five who went with Eibhear, namely, Caicher, Manntan, En, Oige, and Fulman, and each of them similarly built a fort. First, Eibhear himself built Raith Eoamhain, in Laigheanmhagh ; Caicher built Dun Inn, in the west of Ireland ; Manntan built the stronghold of Carraig Bladhruidhe ; En son of Oige built the fort of Ard Suird, and Fulman the fort of Carraig Feadha.

From Eibhear to Adam there were thirty-five generations, as the poet says :

With good upbringing, fifteen  
And twenty generations,  
The tribe of brave men lavish of herds  
Up from Eibhear to Adam.

Other seanchas are of opinion that the division of Ireland made by Eibhear and Eireamhon was this : Eibhear to have the two provinces of Munster ; Eireamhon the province of Connaught and the province of Leinster ; and Eibhear son of Ir, son of Milidh, and others of the leaders who came with the sons of Milidh, to have the province of Ulster ; and the cantred of Corca Laighdhe, in south Munster, they gave to Lughaidh son of Ioth, the son of their grandfather's brother. This opinion I am the more disposed to accept as true, as it was in Leinster that Eireamhon's chief stronghold was situated, namely, Raith Beitheach in Airgeadros beside the Feoir, and also because the descendants of Eibhear originally settled in Munster, the descendants of Eireamhon in Connaught and Leinster, and the descendants of Rudhruidhe son of Sithrighe, who sprang from Eibhear son of Ir, son of Milidh, in Ulster. It is from this Rudhruidhe that the name Clann Rudhruidhe is given to the real Ultonians, and to every section of their descendants who went into each other's provinces to seize upon land and to make conquests, such as the coming of the children of Rudhruidhe to Leinster



- 1545 Céardaidis i Laoisgíur agus flióct feargúra mic Róis i  
 gConmáicne Connacét ir i gCorca Moruaó ir i gCairibhíde  
 Muínan, agus muinnteari Óuibíúiri vo flióct Cairibhe Cluic-  
 eadair mic Concóirb vo flióct Labhairó Loinsigí, agus  
 muinnteari Ríain vo flióct Caédoiiri móiri, ó Laoisgíob tán-  
 1550 gadoari von Muíman. Ir cian v'éir na pionna-ro vo pinne  
 Éibeari ir Éireamón ari Éirinn ríangadoari na foirne rin  
 ar a gcríocháib féin i scírib oile i nÉirinn. Ir pollur fóir  
 guraib ré linn Muireadúis Tíurí vo éaduari na trí Colla  
 go n-a mbriáitrib ó Connacétuib vo éadnam gabáitair  
 1555 ari Ulltaib, guri beanaadair pionn móiri vo Cúigeaó Ulaó díob  
 ari éigin, marí atá Moúairin Uí mac Uair ir Uí Ériméidinn  
 go bfuil vo rionn móiri díob va háitirgáó amú, marí atá  
 Raígnall mac Samairle Iarla Anturim nó nDonoroma ó  
 Colla Uair; Mas Uíúiri Mas Macéamína ir Ó hAnnluain  
 1560 ó Colla Ua Érioc.

- Ir ré linn Cormaic mic Airt fóir tángaduari Déirí .i.  
 cine vo flióct Éireamón, von Muíman, guri gabaduari fear-  
 ann innce. Ir ré linn iomoirio Fiacáiró Muilleadain mic  
 Eogáin móiri mic Oilíolla Óluim vo beir i ríogacét Muíman  
 1565 táinig Cairibhe Múrc, uaine uaral vo flióct Éireamón, ré  
 ván go Fiacáiró, go bfuair a bfuil v' fearann ó Slíge Uála  
 .i. bealaó móiri Orruige go Cnoc Áine Cliaó i nUair a  
 vána, amáil léagtar i Leabair Aro Macá, agus ir ón  
 gCairibhe Múrc-ro gairíteari Múrcuioe Tíre von va  
 1570 Urimuáin. Agus go gíro va éir rin ríangaduari cuio vo  
 ríol Éibiri marí atá flióct Cormaic Gaileang i gConnacétuib,  
 marí atáir Gaileang i Lúigne, agus ir va flióct Ó headúria  
 ir Ó Gáirí rían leir éadú. Agus marí rin va gac aicme ir  
 va gac cinéal oile ríain i scírib oile i nÉirinn, ní vo bícin  
 1575 na pionna vo pinne Éibeari ir Éireamón vo éaduari ionnta;



to wit, the descendants of Conall Cearnach to Laoighis; and the descendants of Fearghus son of Rogh to Conmhaicne of Connaught, and to Corca Moruadh and Ciarraidhe in Munster and the family of Duibhidhir of the race of Cairbre Cluitheachar son of Cuchorb of the progeny of Labhraidh Loingseach, and the family of Rian of the race of Cathaoir Mor, who came from Leinster to Munster. It was long after this division which Eibhear and Eireamhon made of Ireland that these tribes went from their own territories into other districts in Ireland. It is also well known that it was in the time of Muireadhach Tireach that the three Collas with their kinsmen left Connaught to win conquests from the Ultonians, and wrested by force from them a large portion of the province of Ulster, namely, Modhairn, Ui Mac Uais and Ui Chriomhthainn; and many of their descendants hold possession of these to-day, as Ragnall son of Samhairle, Earl of Antrim, or Aondrom, descended from Colla Uais; Mag Uidhir Mag Mhathghamhna and O Hannluain descended from Colla Da Chrioch.

In the time of Cormac son of Art, also, the Deisigh, a tribe of the race of Eireamlion, came to Munster and acquired territory there. And it was while Fiachaidh Muilleathan son of Eoghan Mor, son of Oilill Olum, was king of Munster, that Cairbre Musc, a nobleman of the race of Eireamhon, brought a poem to Fiachaidh, and obtained all the land that lies between Slighe Dhala, that is, Bealach Mor Osruighe and Cnoc Aine Cliach, as a reward for his poem, as we read in the Book of Ard Macha; and it is from this Cairbre Musc that the name Muscruidhe Tire is given to the two Ormonds. And soon after this, some of the race of Eibhear came to Connaught, namely, the descendants of Cormac Gaileang, that is, the Gaileanga and the Luighni, of whom are O Headhra and O Gadhra in the northern half. And so it was with every family and tribe who migrated to another district in Ireland, it was not because of the division made by

1585

1595

1600

Τὰνθ' ἄρα, ἔειπε μοῦνον ῥῖπον λέ μακάρις Μιλεῶν ἰ  
 1605 νέημι, ἄγυρ' οὐ βεβηκῶσι, ἔειπε μαίε, ῥῖπον δ' αὖτις ἰαί  
 ὄτα δ' ἰ νέημι, οὐδ' ἄγυρ' ἵρ' ὑπὲρ φῆν ἀνμνηστέα, νᾶ  
 μαίε ῥιν. Ἄγ' ῥο ἀνμᾶννα νᾶ βρεῖν ῥοιν: Διόνε Δι  
 Δραλ Μέρθε Μορβᾶ Μῖθε Κυβ' Κλυ' Σεραλ Ρένη Σλάν  
 Λέγε Λίερε Λινε Λίεαν Τρεα Τουλᾶ Δύαρι Διμυ Τέρε

1605



Eibhear and Eireamhon they migrated ; and hence I consider the last-mentioned opinion correct ; for it is not likely that it was in the portion which fell to Eibhear in which Airgeadros is situated that Eireamhon would build his first royal fort, that is, Raith Beitheach in Airgeadros. Hence I think that it was in his own portion he built it, and that therefore the province of Leinster belonged to Eireamhon's portion, as the last opinion states.

A learned poet and a melodious harper, the name of the poet being Cir son of Cis, and that of the harper Onaoi, were amongst those who came with the sons of Milidh to Ireland. And Eibhear said that he should have them, while Eireamhon maintained that they should be his. Now the arrangement made between them was to share them with one another by casting lots for them, and the musician fell by lot to Eibhear and the poet to Eireamhon. And as a setting forth of this contest are the following stanzas from the Psalter of Cashel:

They cast lots fairly  
 For the noble poetic pair,  
 So that to the man from the south fell  
 The correct dextrous harper ;  
  
 To the man from the north fell, too,  
 The poet of great powers ;  
 And hence came sway  
 Over honour and learning,  
  
 String-harmony of music, beauty, quickness,  
 In the south and lower part of Ireland :  
 Thus shall it be for evermore,  
 As is recorded in the seanchus.

There came to Ireland with the sons of Milidh twenty-four slaves who cleared twenty-four plains from wood after they had come into the country ; and it is from themselves these plains are named. Here are the names of these men : Aidhne, Ai, Asal, Meidhe, Morbha, Midhe, Cuibh, Cliu, Ceara, Reir, Slan, Leighe, Lithfe, Line, Lighean, Trea, Dula, Adhar,



1810 Deala fea feimean aghur Seana; aghur acaio na hanmanna  
roin go cinnte ar na maigib céadna i nÉirinn anú.

Tug fóir Tea ingean Luigheac mic Íotá .i. bean Éireadhóin  
rá veana mór oo éogbáil oi féin i Liautoruim rié ráirtear  
Teadhair anú; aghur ir ó Tea ingin Luigheac góirtear

1815 Teadhair oon tulaidh rin .i. mór Tea.

Oo bádar mic Míleac i gcomhlaitear Éireann fead  
blaidna go vearla imrearan eatorra rá feilb na vtri  
noiomonn ir fearr oo bi i nÉirinn .i. Oruim Claidh i  
gcric Máine ir Oruim Beiteac i Maonaidh ir Oruim  
1820 Finghin i gConnadad. Ir ann rin iomorro tugad cat vtri  
Éidear ir Éireadhóin i nuib fáilge ag bhuí bhuioáin ag  
tócar vtri dá mág i vtuat góirille. Oo bhuiead o' Éidear  
ran cat roin; ir oo marbad é féin ir triar taoiread da  
muinntir ann mar aca Suirge Sobairce ir Góirtean. Ag  
1825 ro mar vtri an rle ar an ní-re ag fáirneir adbair an  
imrearin :

Oo roinnroo banba gan bhuí  
Éidear aghur Éireadhóin,  
go vtainis uadar a mban,  
2830 blaidain gan éreic gan éogad,

Oo ráid bean Éidh na gcat  
mun buí lé Oruim caoin Claidh,  
Oruim Beiteac, Oruim Finghin rinn,  
nac beic donoidé i nÉirinn.

1835

Tordair Éidear, anba an fear,  
lé hÉireadhóin mac Míleac;  
ruair i vtuat góirille a goin,  
gan maruin ar Maig Smeaircain.

Ag ro mar vtri an rle Tanuie ag teac leir an ní

1840 gceadna :

A éigre banba go mbair,  
an fear vaoib nó an bveavair,  
cread ráir cuiread an cat móir  
ar Éidear lé hÉireadhóin?

Airiu, Deise, Deala, Fea, Feimhean, and Seara; and these names are precisely the names of these plains in Ireland at this day.

Moreover, Tea daughter of Lughaidh son of Ioth, the wife of Eireamhon, got a fortress built for herself in Liathdhrum which is now called Teamhair; and it is from Tea daughter of Lughaidh that this hill is called Teamhair, that is, the *mur* or house of Tea.

The sons of Milidh ruled Ireland jointly for a year, when a dispute arose between them about the possession of the three best hills in Ireland, namely, Druim Clasaigh in the territory of Maine, Druim Beitheach in Maonmhaigh, and Druim Finghin in Connaught. On that occasion a battle was fought between Eibhear and Eireamhon in Ui Failghe at Bru Bhriodain, at a pass between two plains in the district of Geisill. Eibhear was defeated in that battle; and he himself was slain, together with three leaders of his followers, namely, Suirghe, Sobhairce, and Goistean. The poet treats of this event, setting forth the cause of the dispute, as follows:

Banbha without grief shared  
Eibhear and Eireamhon,  
Till pride seized their wives,  
A year without foray, without war.  
The wife of Eibhear of the battles said  
That unless she owned the fair Druim Clasach,  
Druim Beithech, Druim Finghin bright  
She would not remain a night in Erin.  
Eibhear fell, great the man,  
By Eireamhon son of Milidh;  
He got his death-wound in the land of Geisill  
In the morning on Magh Smearthoin.

The poet Tanuidhe, agreeing with the same statement, speaks thus:

Ye bards of renowned Banbha,  
Know ye, or can ye tell,  
Why the great battle was fought  
Against Eibhear by Eireamhon?

1645

Inneorao uaim daoib-ge ram—  
An fáe pá noearna an fiongaíl,  
Um éirí oriomannaidh gan oraim  
Iz fearr vo bí i nÉireinn :

1650

Oruim fínghin Oruim claraig cam,  
Oruim beiteac i gConnacéid ;  
'Sa gcorraíh rin ní pád glé,  
Cugad an t-áir-ro, a éigre.

## XXIV.

Vo ríogaib éloinne míleab ríad gCrieveán anro, agur fao a bflaiteara i  
nÉirinn.

1655

Vo gab Éireamón, iar mbeir i gcomflaitear Éireann  
né hÉibear feab bliadna, flaitear iomlán Éireann ceitpe  
bliadna véas o' éir mairbda Éibir i gCac Airgeadpoir, vo  
néir úruinge né reanúr, amáil doeir an rann-ro :

1660

Ceitpe bliadna véas rofeaf  
O'Éireamón i n-aro-flaitear ;  
Iar gCac Airgeadpoir go n-ág  
mar ar éuit Éibear iomlán.

1665

Siúeab iz i céadfaib éoitcéann na reanóab nac i gCac  
Airgeadpoir vo mairbda Éibear ac i gCac Géirille, amáil  
doibhiamar éuar. Iz né linn Éireamón vo pinneab na  
gníoma-ro ríor, mar atá Cac Cúile Caidéir i gcionn bliadna  
o' éir mairbda Éibir ; agur iz ann rin vo éuit Caidéir .i.  
caoifeac vo muinntir Éibir, lé hAimhigín mac Míleab.  
I gcionn bliadna va éir rin, vo éuit Aimhigín lé hÉireamón  
i gCac bile Ceineab i gCúlaidh bpeas ; agur iz ann ran  
mbliadain rin vo lingeadar naoi mbhoirnaóa éile iz trí  
hAimhigíonna va nOiliolla fá éir i nÉirinn. An treaf  
bliadain va éir rin vo éuit Fulmán agur Mannacán .i. oiaf  
caoifeac vo muinntir Éibir, lé hÉireamón i gCac bpeogáin  
1675 i bÉireamóinn. Vo lingeadar oét loca pó éir i nÉirinn i



I myself will tell you that—  
The reason why he committed the fratricide,  
Because of three low-lying hills,  
The best that were in Erin :

Druim Finghin, fair Druim Clasaigh,  
Druim Beitheach in Connaught;  
In struggling for these, not bright the tale,  
This slaughter was wrought, O bards.

## XXIV.

Of the kings of the children of Milidh before the Faith and of the length of their sovereignty in Ireland as follows.

Eireamhon, after being a year in the joint sovereignty of Ireland with Eibhear, held the full sovereignty for fourteen years after Eibhear was slain in the Battle of Airgeadros, according to some seanchas, as this stanza says :

Fourteen years, I know it,  
Did Eireamhon hold chief sovereignty  
After the Battle of Airgeadros with valour,  
Where Eibhear fell outright.

However, the common opinion of seanchas is, that it was not in the Battle of Airgeadros that Eibhear was slain, but in the Battle of Geisill, as we have stated above. It was in the time of Eireamhon that the following events took place. The Battle of Cuil Caicheir, a year after the death of Eibhear, it was there that Caicher, leader of the followers of Eibhear, fell by Aimhirgin son of Milidh ; a year after that Aimhirgin was slain by Eireamhon in the Battle of Bile Theineadh in Cuil Breagh ; and in that year also the nine Brosnas of Eile and the three Uinnses of Ui nOiliolla burst over land in Ireland. The third year after that Fulman and Manntan, two leaders of the followers of Eibhear, fell by Eireamhon in the Battle of Breoghan in Freamhainn. Eight lakes burst over land in Ireland in the reign of Eireamhon,

bflaitéar éireamóin, mar atá loc Cime, agus maḡ Spreing  
 ainm an macaire tar ar ling an loc; loc buadaiḡ loc  
 báḡa loc Réin loc pionnmaige loc Spéine loc Riad, agus  
 maḡ Maoim ainm an macaire tar a utáimḡ rí; loc Dá  
 1680 Čaoč i laigimḡ agus loc Laoḡ i nulltaib. An ceatramad  
 bliadain va éir rin vo marbad ūn én ir Eatán i ḡcat  
 Comruire i Míre lé héireamón, agus vo tógbad a bfearta  
 ann. An bliadain céadna vo lingeadar na trí Suga fá  
 čir i ḡConnadtaib.

1685 Aveim voionḡ ré reancur ḡurab é éireamón vo pionn  
 cúḡ cúḡeadā éireann o' éir báir éibir ar čuro vo na  
 taoireadāib vo bi aige. Tuḡ ar utúr Cúḡeadā laigean  
 vo Čiuomčann Sciatbéal vo Ōomnannčāib, uime uaral  
 o' iarmar bfear mholḡ. Tuḡ fór vā Čúḡeadā Muḡan vo  
 1690 čeitne macaib éibir, mar atá éi Orba fearón ir fearḡna.  
 Tuḡ arir Cúḡeadā Connadč o' ūn mac Oige agus vo Eatán,  
 iar taoireadč va utáimḡ leir ón Eapráinn. Mar an  
 ḡcéadna vo fáḡaib Cúḡeadā ulaō aḡ éibear mac ír .i. mac  
 a vearbričār féin.

1695 Ir i bflaitéar éireamóin iomorro tāḡadā Čiuitniḡ .i.  
 Picti, rluad vo čriall ón Triacia, ḡo héirinn; agus vo réir  
 Čormaic mic Cuileannāin 'n-a Pralčair ir é fāč fār fāḡ-  
 badā an Triacia tré mar vo čogair Policorpur, rí na  
 Triacia, inḡean álainn dončumā vo bi aḡ ḡuo aritaoireadč  
 1700 na ḡČiuitneadč o' éirnuḡad, agus iad féin i reilb buannačta  
 na čriče. Ar n-a briat čeana vo ḡuo agus va Čiuit-  
 neadāib ḡo riabe an rí ar tí na hingine o' éirnuḡad,  
 marbčar leo é, agus tréigir an čir uime rin, agus čriallāo  
 ó črič ḡo črič ḡo počtain na Frainḡce vóib mar a bfuaradā  
 1705 congbdāil buannačta agus fearann ó piḡ Frainḡce áit ar  
 čogbadā čāčair iur a riáutčar Pictauum ó na Pictib .i.  
 Čiuitniḡ léir tógbad i. Agus mar vo čualāo rí Frainḡce  
 teirt rčéime na hingine vo čogair a beir 'n-a leannān leapčā



namely, Loch Cime, Magh Sreing being the name of the plain over which the lake burst, Loch Buadhaigh, Loch Bagha, Loch Rein, Loch Fionnmhaighe, Loch Greine, Loch Riach, Magh Maoín being the name of the plain over which it burst; Lough Da Chaoch in Leinster, and Loch Laogh in Ulster. The fourth year after this, Un, En, and Eatan were slain by Eireamhon in the Battle of Comhruire in Meath, and their graves were made there. In the same year the three Sucas burst over land in Connaught.

Some seanchas assert that it was Eireamhon who portioned the five provinces of Ireland among some of the leaders who were with him after the death of Eibhear. First he gave the province of Leinster to Criomhthann Sciathbheal of the Domhnanncha, a noble of the relicts of the Fir Bolg. He gave, moreover, the two provinces of Munster to the four sons of Eibhear, to wit, Er, Orba, Fearon, and Feargna. He gave besides the province of Connaught to Un son of Oige and to Eatan, two leaders who had come with him from Spain. Similarly he left the province of Ulster to Eibhear son of Ir, his own brother's son.

It was in the reign of Eireamhon also that the Cruithnigh, or Picts, a tribe who came from Thrace, arrived in Ireland; and according to Cormac son of Cuileannan, in his Psaltair, the reason of their leaving Thrace was that Policornus, king of Thrace, designed to force a beautiful marriageable daughter of Gud, chief of the Cruithnigh, while these latter were at free quarters in the country. When, however, Gud and his Cruithnigh suspected that the king was about to force the maiden, they slew him, and accordingly quitted the country, and went from country to country till they reached France, where they were quartered and got lands from the king of the French, and there they built a city called Pictavium, from the Picts or Cruithnigh who built it. And when the king of the French heard of the fame of the maiden's



aige féin. Ar n-a élor rin vo *ḡ*uo tpiallair go lion a  
 1710 muiinntipe ar teitead leir an ingin go héirinn, agus ar  
 mbeir ar muiir dóib, éadair an ingean aca; agus gabair féin  
 va éir rin cuan i ninnbeair Sláinge. Tis beo leir an  
 ni-re ran céadcaibíoil von céroleadair vo Stairi Eadailre  
 na Sacran, aét amáin go n-abair supab ran taob tuaid  
 1715 o' éirinn cángadair i utir, mar a n-abair: a "Tarla vo éine  
 na bPict teact ón Scitia, amail a veirteair, i mbeagán vo  
 luingeair fáva ran oigian lé peolad nó lé féivead na  
 ngead, tigeact leat amuis vo uile-éoirannaid na breat-  
 aine, teact i nÉirinn, agus ar bfaigáil éinó na Scot pompa  
 1720 vo iarrmadair ionad comnuirte dóib féin ann rin, agus ní  
 bfuarmadair." *ḡ*ivead ní i utairceairt éireann cángadair  
 i utir, aét ag bun lnnbiri Sláinge i gcuan loca *ḡ*arman,  
 amail aoubhmadair. Agus táinig Ciuiméann Sciaébéal, vo  
 bi i gceannair laigean ó éireamón an uair rin, 'n-a noail  
 1725 ann rin agus vo pinne cáirveair mui.

Ir iad fá tairig von cablac roin *ḡ*uo agus a mac  
 Caéluan; agus ir uime vo éeangail Ciuiméann cáirveair mui,  
 vo bpié go iabhadair orionga o' uairlib na breataine va  
 ngeairti Tuata Fioúga ag gabáil neir i bfoctairtib vo  
 1730 gac leir vo bun na Sláinge. Ir amlaio vo bádar an  
 oriongruin agus neim ar arim gac doin aca, ionnur mad beag  
 nó móir an éreáct vo-nií leo ní gabad leigeair ar bit  
 gheim von oéar go bfaigad bair. Agus vo éualaid Ciuimé-  
 éann go iairbe ordoi veigeolac va ngeairti Tiorán i  
 1735 bfoctair na gCiuiméneac vo-béarad leigeair vo féin agus va  
 muiinntir i gcoinne na neime vo bioú ar armaid Tuaité  
 Fioúga; agus vo fiarpiuis vo Tiorán éreav an leigeair vo  
 véanaú i n-áigad neime arim na vpiunge úo vo luairéamar.  
 "Cuirteair leat," ar Tiorán, "trí caoga bó mael fionn  
 1740 va gcuúo ir cuirteair an laet vo gábtair uata i los ar

*a. Contigit gentem Pictorum de Scythia (ut perhibent) longis navibus  
 non multis oceanum ingressam, circumagente flatu ventorum, extra fines  
 omnes Britanniae Hiberniam pervenisse, eiusque septentrionales oras  
 intrasse, atque inventa ibi gente Scotorum sibi quoque in partibus illius  
 sedes petiisse nec impetrare potuisse.*

beauty, he sought to have her as a concubine. When Gud heard this, he fled with all his people to Ireland with the maiden; and while they were on the sea the maiden died in their midst; and they themselves afterwards put into port at Innbhear Slainghe. Beda agrees with this, except that he says that it was in the north of Ireland they landed, in the first chapter of the first book of the History of the Saxon Church, where he says: "The Pictish race came from Scythia, as is stated, in a small fleet of long vessels over the ocean, and being driven by the force or blowing of the winds outside all the boundaries of Britain, came to Ireland; and on finding the Scotie race before them, they asked for a place of abode there for themselves, but obtained it not." However, it was not in the north of Ireland they landed, but at the mouth of Innbhear Slainghe in the harbour of Loch Garman, as we have said. And Criomhthann Sciathbheal, who held the sovereignty of Leinster from Eireamhon at that time, came to meet them there, and entered into friendship with them.

The leaders of that fleet were Gud and his son Cathluan; and the reason why Criomhthann entered into friendship with them was because some British nobles, who were called Tuatha Fiodhgha, were making conquests in the Fotharta on either side of the mouth of the Slaney. Such were these people that the weapons of every one of them were poisoned, so that, be the wound inflicted by them small or great, no remedy whatever availed the wounded man, but he must die. Criomhthann heard that there was a skilful druid called Trostan amongst the Cruithnigh who could furnish himself and his people with an antidote against the poison with which the weapons of the Tuatha Fiodhgha were wont to be charged; and he asked Triostan what remedy he should use against the poison of the weapons of those people we have mentioned. "Get thrice fifty white hornless cows milked," said Trostan, "and let the milk got from them be placed in a

lár an macáire 'n-a gcleáctar lib beir aς coimhac mui,  
 aςur fóγair caé orra ar an macáire gcéadna; aςur γac  
 aon uoó muihntir loiríóear leo, téiréad uon log ua  
 fóirugad, aςur buó rlan ó góim na neime é. Uo rinnead  
 1745 lé Cuioméann a nouðairt an oraoi, aςur fóγair caé  
 Arua leamnácta ar Cuaduib fíuóga, aςur bhuir uioó go  
 otug a noearγári ann. Ir ón ngníom aςur ón γcaé gairéar  
 Caé Arua leamnácta uon caé roin ó roin i le; γonaó aς  
 veapbáó an rceoil rin uo rinne an ríle an laoió reanóura-

1750 1<sup>o</sup> ríor:

Arua leamnácta ran tír éar,  
 rionnad γac an ir éiréar;  
 Cnéao ó ngairéar ainm an fuinn  
 Uo γab ó ainm r Cuioméuinn;

1755

Cuioméann Sciaibéal é ro γab,  
 Uo fadonab ár a éurab;  
 Ua noívean ar gáirneirí arm  
 na n-ácaé n-uacéar n-aeγarib.

1760

Seiréar Cuiéneac, ro éinn Dia,  
 Cángadur a tír Cnacia;  
 Soilen úlpa neacéain náir  
 aongur leacéan ir Ciorcán.

1765

Ro éioónuic Dia óóib eiré gur  
 Ua n-foc ar gáirgeoirí oéruir,  
 'S ua noívean ar gáirneirí arm  
 na n-ácaé neacéar rógairγ.

1770

Ir é ríreolair ruair uóib  
 Oraoi na gCuiéneac, fá éeaoóir  
 Cuir éaoγao bó maol uon maig  
 Uo bleoóan i n-aon éuécig.

Uo cuiréad an caé go caé  
 mu'n log a raibe an leamnáct;  
 Uo muir an caé go calma  
 ar aeacéuib aroóanba.

1775

Uála na gCuiéneac ann rin, mar acá γuo ir Caéluan  
 a mac, cuirio pompa neart laigean uo γabáil; aςur mar



hollow in the middle of the plain in which you are wont to meet them in battle, and offer them battle on that same plain ; and let each one of your followers who shall have been wounded by them go to the hollow and bathe, and he will be healed from the venom of the poison." Criomhthann did as the druid had advised, and fought the Battle of Ard Leamhnachta against the Tuatha Fiodhgha. He defeated and executed great slaughter on them in that place. From this event, and from the battle which took place, the battle has been called the Battle of Ard Leamhnachta ever since. And in proof of this account the poet has composed the following historic poem :

Ard Leamhnachta in the southern country  
Each noble and bard may inquire  
Whence is derived the name of the land  
Which it has borne from the time of Criomhthann ;

Criomhthann Sciaithbheal it was who fought,  
To prevent the slaughter of his warriors,  
Protecting them from the sharp poison of the weapons  
Of the hateful, horrid giants.

Six of the Cruithnigh, God so ordained,  
Came from the land of Thrace,  
Soilen, Ulpia, Neachtain the noble,  
Aonghus, Leathan, and Trostan.

God granted them, through might  
To heal them from the sharp poison of the wounds,  
And to protect them from the bitter venom of the weapons  
Of the powerful, very fierce giants.

The true knowledge obtained for them  
By the druid of the Cruithnigh, at once, was  
That thrice fifty hornless cows of the plain  
Be milked in one deep hollow.

The battle was pressingly fought  
Around the hollow where the new milk was,  
And the battle went strongly against  
The giants of high Banbha.

Now as to the Cruithnigh, that is, Gud and his son Cathluan, they resolved to invade Leinster ; and when

vo éualair éirleadmón rin, tionóilir rluas lionmair agus  
 tiz va n-ionnruige; agus mar vo connacadar na Cruicniú  
 gan iao féin lion caúigíte mīr, ceanglaio ríot ir cáirvear  
 1780 mē hēirleadmón. Noctair éirleadmón vóib zo maibe vútaiú  
 von leit toir éualir v'érinn agus avubairt mū vul va  
 háitruigad. Ir ann rin vo iarradar na Cruicniú ar éirlead-  
 món cuio vo na mnáib uairle vo bí i n-dontumā aige  
 féin, vo mnáib na vtaoiradé táiniz leir ón Earráinn as  
 1785 ar marbad a bīir, vo tabairt vóib féin, vo mēir vōa  
 ran éavócaibvōil von éavleabair vo Stair na Sacran;  
 agus vo ceanglaodar ráta gréine agus éarca orra féin  
 gurab mó vo biad mōgáct Cruicēantuaite, mīr a ráit-  
 tear Alba anū, as realbuigad ó bairántar rleadta na  
 1790 mban ioná ó bairántar rleadta na bēar, zo cric an  
 beata. Agus tug éirleadmón ar na headtaib rin trūir ban  
 vóib, mar atá bean bīeire, bean buair ir bean buairōne;  
 agus gabair Cacluan rá harvtaoiradé vóib, bean vóib vó  
 féin; agus triallio ainn féin zo Cruicēantuaite, ir vo gab  
 1795 Cacluan neart na crice agus rá hé céirí Alban vo  
 Cruicneadtaib é. Vo bādar veic rīg ir trī rīvo vo Cruic-  
 neadtaib .i. na Picti i bīlaitear na hAlban va éir, amāil  
 léagtar i Praltair Cāiril, ran vuar vārab torad: A eolā  
 Alban uile. As ro mar avēir ar an ní-re:

1800

Cruicniú vo gabrao iarratā  
 ar vtiagadé a hēirleadmāiz;  
 Veic rīg ir earcao mōgrān  
 vo gab vóib an Cruicēanclār.

1805

Cacluan an céirí vóib ran,  
 inneorao vāoib zo cumair;  
 Ro b'ē an mī vēvānadé vóib  
 an cur calma Conrtaintin.

Adé éana anair Triortān Orāoi ir an cúigear Cruic-  
 nead oile luairtear ran laoir éuar i nēirinn v'ēir Cāt-



Eireamhon heard this, he assembled a numerous army, and went to meet them. When the Cruithnigh saw that they were not strong enough to fight Eireamhon, they entered into peace and friendship with him. Eireamhon told them that there was a country to the north-east of Ireland, and bade them go and occupy it. Then, according to Beda, in the first chapter of the first book of the History of Sacsa, the Cruithnigh asked Eireamhon to give them some of the noble marriageable ladies he had with him, some of the wives of the leaders who had come with him from Spain, and whose husbands were slain; and they bound themselves by the sun and moon that the possession of the kingdom of Cruitheantuath, which is now called Alba, should be held by right of the female rather than by that of the male progeny to the end of the world. Upon these conditions Eireamhon gave them three women, namely, the wife of Breas, the wife of Buas, and the wife of Buaidhne; and Cathluan, who was their supreme leader, took one of these women to wife; and after that they proceeded to Cruitheantuath; and Cathluan conquered that country, and was the first king of Alba of the race of the Cruithnigh. There were seventy kings of the Cruithnigh or Picts on the throne of Alba after him, as we read in the Psalter of Cashel in the poem beginning: "All ye learned of Alba." Thus it speaks on this matter:

The Cruithnigh seized it after that,  
When they had come from the land of Erin;  
Ten and sixty very noble kings  
Of those ruled the land of the Cruithnigh.

Cathluan, the first of these kings,  
I will tell you briefly;  
The last king of them was  
The stout champion Constantin.

But Trostan the Druid and the five other Cruithnigh mentioned in the above poem, remained in Ireland after





Cathluan, and got lands from Eireamhon in the Plain of Breagh in Meath. The fourteenth year after the death of Eibhear, Eireamhon died in Airgeadros at Raith Beitheach, beside the Feoir, and there he was buried. The same year the river called the Eithne burst over land in Ui Neill; and the river called Freaghobhal burst over land between Dal nAruidhe and Dal Riada.

## XXV.

The three sons of Eireamhon held the sovereignty of Ireland after him three years. These were Muimhne, Luighne, and Laighne. They held the sovereignty jointly for three years till the death of Muimhne in Magh Cruachan, and till Luighne and Laighne were slain by the sons of Eibhear in the Battle of Ard Ladrann.

The four sons of Eibhear, Er, Orba, Fearon, and Feargna, held the sovereignty of Ireland a part of a year, when they were slain by Irial Faith son of Eireamhon, to avenge his two brothers Luighne and Laighne.

Irial Faith son of Eireamhon held the sovereignty of Ireland ten years, for his three elder brothers had no issue. Besides, when Irial had assumed the sovereignty and attained to greatness and power, he slew Eibhear's four sons—namely, Er, Orba, Fearon, Feargna—to avenge his two brothers who had been killed by them.

Sixteen plains were freed from wood in Ireland in the reign of Irial. The following are their names:—Magh Reichhead in Laoighis; Magh Neiliu in Leinster; Magh Comair, Magh Seiliu in Uibh Néill; Magh Sanais in Connaught; Magh nInis, in Ulster; Magh Midhe; Magh Luinge in Ciannachta; Magh Teacht in Ui Mac Uais; Magh Fearnmhuihe in Oirghialla; Magh Foithin in the west; Magh Cobha in Ui Eachach; Magh Cuma in Ui Neill;



1 nUib Néill; Maḡ Cúile Feaḡa, Maḡ Riada, Maḡ nAin-  
1840 bhuic 1 bhFocharcailb Ainbhhuic 1 Laisnib.

Do tógailb Írial Fáir mac Éireamóin feaḡt nioḡráḡa  
1 nÉirinn 'n-a ainmrii féin, mar atá Ráit Ciombaoit 1  
nEamain; Ráit Chioine 1 Maḡ Inir; Ráit Badaill 1  
Locharnailb; Ráit Coinceada 1 Seimne; Ráit Moḡaig 1  
1845 nDeaḡḡarbaḡ; Ráit Búirpaḡ 1 Sleacailb; Ráit Loḡaio  
1 nḡLarḡairn.

An bliadain da éir rin do lingeadar na tri haibne da  
ngoirḡear na tri Fionna pá air 1 nullcailb. An bliadain  
'n-a daio rin do bhuir Írial éirḡe caḡa. An céadcaḡ, Caḡ  
1850 Aua Ionmáit 1 oTeaḡba, mar ar tuit Scirne mac Duib  
mic Fomóir; an daia caḡ, Caḡ Teannmáigḡe tug Írial  
o'Fomóircaib, áit ar tuit ní Fomóircaḡ da b'ainm eḡḡe  
eḡḡeann; an trear caḡ, Caḡ Loḡmáigḡe, 1 n-a tuit Luḡhuic  
mac Moḡa Feibir; an ceatmaḡaḡ caḡ, Caḡ Cúile Máirca  
1855 mar ar bhuir do éirḡe macailb Éibir. Fonao uime rin  
aḡur aḡ fairnéir na nḡnóim rin, atá an daia daiaḡ  
toḡaḡ an rann-ro rior:

1860 Írial róirḡar na clainne,  
mac nioḡ Fóola folḡaime,  
Rí Sléibe mir, ní maḡa,  
do bhuir éirḡe chuaḡcaḡa.

An daia bliadain da éir rin ruair Írial Fáir mac Éir-  
eamóin báir 1 Maḡ Muaidḡe, aḡur do haḡnaiceaḡ ann é.

Do ḡaḡ Eirḡail mac Íriail Fáir mic Éireamóin nioḡraḡt  
1865 Éireann ríce bliadain. Ir né linn an Eirḡail-re do beanaḡ  
feaḡt maḡaie a coill 1 nÉirinn, mar atá Teannmáḡ 1  
ḡConnaḡcailb; Maḡ Lioḡat aḡur Maḡ mbealaig 1 nUib  
Tuirḡe; Maḡ ḡéirille 1 nUib Fáilḡe; Maḡ Oḡair 1 Lais-  
nib; Loḡmáḡ 1 ḡConnaḡcailb; Maḡ Raḡ 1 nUib Eadaḡ;  
1870 aḡur iar ḡcaiteam ríco bliadain 1 bḡlaitear Éireann do  
do marbaḡ lé Conmaol mac Éibir é 1 ḡCaḡ Raorḡeann  
1 Laisnib.



Magh Cuile Feadha, Magh Riada, Magh nAirbhrioch, in Fotharta Airhbrioch, in Leinster.

Irial Faidh son of Eireamhon built seven royal forts in Ireland in his time, namely, Raith Ciombaoith in Eamhain; Raith Croichne in Magh Inis; Raith Bachaill in Lotharna; Raith Cointheadha in Seimhne; Raith Mothaigh in Deaghcharbad; Raith Buireach in Sleachta; Raith Lochaid in Glascharn.

The year after that the three rivers called the three Fionns burst over land in Ulster. The following year Irial won four battles. The first battle was the Battle of Ard Ionmhaith in Teathbha, where Stirne son of Dubh, son of Fomhor fell; the second battle was the Battle of Teannmhagh, which Irial fought against the Fomoraigh, where the Fomorian king, who was called Echtghe Ethcheann, fell; the third battle was the Battle of Lochmhagh, where Lughroth son of Mogh Feibhis fell; the fourth battle was the Battle of Cuil Marta, where he defeated the four sons of Eibhear. Hence, and to narrate these events, is the poem which begins with this stanza:

Irial, the youngest of the children,  
Son of the king of Fodhla of curled hair,  
King of Sliabh Mis, king of Macha,  
Won four hard battles.

The second next year after this Irial Faidh son of Eireamhon died at Magh Muaidhe, and was buried there.

Eithrial son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland for twenty years. In the time of this Eithrial seven plains were cleared of wood in Ireland, namely, Teannmhagh in Connaught; Magh Lioghat and Magh mBealaigh in Ui Tuirtre; Magh Geisill in Ui Failghe; Magh Ochtair in Leinster; Lochmhagh in Connaught; Magh Rath in Ui Eachach; and after he had been twenty years on the throne of Ireland he was slain by Conmhaol son of Eibhear in the Battle of Raoire in Leinster.

Do gáb Connáol mac Éibhir níosáct Éireann veic mbliadhna píceaó; agus fá hé céirí Éireann do íol Éibhir  
 1875 é. Do bhuir íomóirí an Connáol-ro cúig caeta ír píce ar  
 ílioct Éireamóin. As ro íor naoi gcaeta úioð mar atá  
 Cat Uda; Cat Cnuca; Cat Éile; Cat Sléibe beata; ír  
 Cat Féirille mar ar tuit Pálar mac Éireamóin; Cat  
 Sléibe Moðairín mar ar tuit Samra mac Ionboeta; Cat  
 1880 Loča Léin mar ar tuit Muíroct; Cat Béirre; ír Cat  
 Aonaiš Máca mar ar tuit Connáol féin lé héirbeaí mac  
 Tigearnmaí do íol Éireamóin. Agus do haónaiceaó von  
 taoib éar o'Aonac Máca é ran áit da ngairtear fearc  
 Connáol anú.

1885 Do gáb Tigearnmaí mac Follaiš mic Eitmaí mic  
 Ímaí fáió mic Éireamóin níosáct Éireann veic mbliadhna  
 ír dá fíeró, nó do íerí óruinge oile fearcav bliadhna; agus  
 do bhuir an Tigearnmaí-ro fearc gcaeta píceaó ar ílioct  
 Éibhir, mar atá Cat Éille 'n-ar tuit Roóorb mac Folláin;  
 1890 agus Cat Cumair; Cat Maíge Téact; Cat Loemáige  
 i n-ar tuit Deigairín mac Suill mic Folláin; Cat Cúile  
 hairo i Maíge Inir; Cat Cúile Fhaoóáin; Cat Aétguir  
 i Seimne; Cat Airva Nidó i gConnacetaib; agus Cat Cairín  
 fearaóaiš mar ar tuit fearaóac mac Roóuib mic Foll-  
 1895 áin; Cat Cluana Cuara i oTeacta; Cat Comnuide i  
 oTuait Eibe; Cat Cluana Muirre i oTuaircear brieir-  
 ne; agus Cat Cúile Fábairín ar Earbur; agus fearc gcaeta  
 i Luílaeta ar Loc Luíóac i n-aonló; agus dá Cat Cúile  
 i nAigearóir, agus Cat Reib mar ar marbaó uimóir  
 1900 íleacta Éibhir lé Tigearnmaí.

An bliadhna da éir rin do bnuéatav naoi loča fá tír  
 i néirinn, mar atá Loc Cé, tar Maí Suléairín do ling;  
 agus Loc nAillinne i gConnacetaib; Loc nIairín; Loc



Connmhaol son of Eibhear held the sovereignty of Ireland thirty years ; and he was the first king of Ireland of the race of Eibhear. Now this Connmhaol defeated the descendants of Eireamhon in twenty-five battles. The following are nine of these battles: to wit, the Battle of Ucha; the Battle of Cnucha; the Battle of Eile; the Battle of Sliabh Beatha; and the Battle of Geisill, where Palap son of Eireamhon fell; the Battle of Sliabh Modhairn, where Samhra son of Ionbhoth fell; the Battle of Loch Lein, where Mughroth fell; the Battle of Beirre; and the Battle of Aonach Macha, where Connmhaol himself fell by Eibhear son of Tighearnmhas of the race of Eireamhon; and he was buried on the south side of Aonach Macha in the place which is called Connmhaol's Mound at this day.

Tighearnmhas son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland fifty years, or according to others sixty years; and this monarch won twenty-seven battles over the descendants of Eibhear, namely, the Battle of Eille, in which Rochorb son of Gollan fell, and the Battle of Cumar, the Battle of Magh Teacht, the Battle of Lochmhagh, in which fell Deighiarna son of Goll son of Gollan, the Battle of Cuil Ard in Magh Inis, the Battle of Cuil Fraochain, the Battle of Athghart in Seimhne, the Battle of Ard Niadh in Connaught, and the Battle of Carn Fearadhaigh, in which Fearadhach son of Rochorb, son of Gollan, fell, the Battle of Cluain Cuasa in Teathbha, the Battle of Comhnuidhe in Tuath Eibhe, the Battle of Cluain Muirisc in the north of Breithfne, the Battle of Cuil Fabhair on Earbhus, and seven battles in Lughlachta on Loch Lughdhach in one day, and the two battles of Cuil in Airgeadros, and the Battle of Reibh, where the greater part of the descendants of Eibher were slain by Tighearnmhas.

The year after that nine lakes burst over land in Ireland, namely, Loch Cé, and it was over Magh Sulchair it burst; Loch Aillinne in Connaught; Loch nIairn, Loch nUair,



vo éualaid éirleadhón rin, tionóilir rluas lionmhar aghur  
 tiz va n-ionnruige; aghur mar vo conncaodar na Chruithnig  
 san ias féin lion caéuighe nír, ceanglaio ríot ir cáirvear  
 1780 ré héirleadhón. Noétauir éirleadhón vóib go maibe vútai  
 von leit éoiri éuaid v'éirinn aghur aubairt nír vúl va  
 háitruigad. Ir ann rin vo iarruadar na Chruithnig ar éirleadhón  
 cur vo na mnáib uairle vo bí i n-aontuima aige  
 féin, vo mnáib na vtaoirlead táinig leir ón earráinn agh  
 1785 ar marbad a bhir, vo éabairt vóib féin, vo réir veva  
 ran éavóabivóil von éavleabair vo Stair na Sacran;  
 aghur vo ceanglaodar máta ghréme aghur éarca orra féin  
 gurab mó vo biad ríogad Chruiteantuaite, nír a ríavó-  
 tear Alba aníú, agha realbuigad ó bairántar rleadta na  
 1790 mban ioná ó bairántar rleadta na bfeair, go cric an  
 beada. Aghur tug éirleadhón ar na headtaib rin trír ban  
 vóib, mar atá bean bheire, bean buair ir bean buaróne;  
 aghur gabair Caéluan fá harvtaoirlead vóib, bean vóib vó  
 féin; aghur truallaio ainn féin go Chruiteantuaite, ir vo gab  
 1795 Caéluan neair na crice aghur fá hé céirí Alban vo  
 Chruiteadtaib é. Vo bádar veic rígh ir tri ríav vo Chruite-  
 neadtaib .i. na Ricti i bflaitear na hAlban va éir, amail  
 léagtar i Raltauir éairil, ran vuaim vairab torad: A eolca  
 Alban uile. Agh go mar avair ar an ní-re:

1800

Chruithnig vo gabrao iarruain  
 ar vtaigead a héirleadhón;  
 Veic rígh ir raircau ríogán  
 vo gab vóib an Chruiteanélair.

1805

Caéluan an céirí vóib rann,  
 inneorav vavóib go cumair;  
 Ro b'é an ní véirleadta vóib  
 an cur calma Constauntín.

Aet éana anair Triortán Vraoi ir an cúigear Chruite-  
 nead oile luavóteair ran laoió éuar i n'éirinn v'éir éad-

Eireamhon heard this, he assembled a numerous army, and went to meet them. When the Cruithnigh saw that they were not strong enough to fight Eireamhon, they entered into peace and friendship with him. Eireamhon told them that there was a country to the north-east of Ireland, and bade them go and occupy it. Then, according to Beda, in the first chapter of the first book of the History of Sacsa, the Cruithnigh asked Eireamhon to give them some of the noble marriageable ladies he had with him, some of the wives of the leaders who had come with him from Spain, and whose husbands were slain; and they bound themselves by the sun and moon that the possession of the kingdom of Cruitheantuath, which is now called Alba, should be held by right of the female rather than by that of the male progeny to the end of the world. Upon these conditions Eireamhon gave them three women, namely, the wife of Breas, the wife of Buas, and the wife of Buaidhne; and Cathluan, who was their supreme leader, took one of these women to wife; and after that they proceeded to Cruitheantuath; and Cathluan conquered that country, and was the first king of Alba of the race of the Cruithnigh. There were seventy kings of the Cruithnigh or Picts on the throne of Alba after him, as we read in the Psalter of Cashel in the poem beginning: "All ye learned of Alba." Thus it speaks on this matter:

The Cruithnigh seized it after that,  
When they had come from the land of Erin;  
Ten and sixty very noble kings  
Of those ruled the land of the Cruithnigh.

Cathluan, the first of these kings,  
I will tell you briefly;  
The last king of them was  
The stout champion Constantin.

But Trostan the Druid and the five other Cruithnigh mentioned in the above poem, remained in Ireland after



Do gáb Eoúadú éadúotad mac Dáire mic Congail mic éadumain mic Máil mic Luigúeac mic Íota mic Dreoúain mic Driáda ríogadót Éireann ceitíre bliadúna, gur éuit lé Cearmna mac Eibhric.

- 1940 Do gáb Cearmna ir Sobairce dá mac Eibhric mic Éibhric mic Ím mic Mileadú Earpáinne ríogadót Éireann dá rícto bliadúan, agus fá hiao céirríogá Éireann do Ulltaib íao; agus do roinneadúar ríogadót Éireann eatorra; agus ir í ceoria do bí ran roinn rin, ó Innbeair Colpa ag Driúicead
- 1945 áda go Luimneac Mumán, agus an leat buú tuadú ag Sobairce; agus do rinne uún ar a leit réim .i. Dún Sobairce. Do gáb Cearmna an leat buú úear, agus do rinne uún Láim mé fairrige ceair .i. Dún Cearmna agus ir rir ráidúteair Dún Mic Páoraidis i gcríe Cúirreac anú. Do éuit Sobairce
- 1950 lé hEoúadú Meann mac ríog Fomóire. Do éuit Cearmna lé hEoúadú Faoberglar mac Connáoil i gCac Dúin Cearmna.

- Do gáb Eoúadú Faoberglar mac Connáoil mic Éibhric rínn mic Mileadú Earpáinne ríogadót Éireann ríce bliadúan;
- 1955 agus ir uime do gairtí Eoúadú Faoberglar ve, óir fá glar gáirfaoberac a dá ríleis. Agus ir é do éuir na caéa-ro roimáinn ar ríol Éireamóin, mar atá Cac Luacra Deagúadú i nDearmumáin; Cac Foradú Dá Sorit; Cac Cumair na oTrí nUirce; Cac Tuama Dreoúain i mberéitíre; ir Cac
- 1960 Drioma Liadúin. Do ríerúigeadú reat mairge a coill i nÉirinn leir, mar atá Mag Smeatrac i nUib fáilge; Mag Láighe agus Mag Luirg i gConnacúib; Mag Leamna, Mag nlonair, Mag Fubna ir Mag Dá Gabal i nOirgiallúib. Agus do éuit an ceoúadú-re lé ríadúadú Labruinne
- 1965 mac Smiorguill mic Éanboeta mic Tigearmáir i gCac Cairman.

Do gáb ríadúadú Labruinne mac Smiorguill mic Éanboeta mic Tigearmáir mic Follais mic Eitíradil mic Íriail fáidú



Eochaidh Eadghothach son of Daire, son of Conghal, son of Eadhaman, son of Mal, son of Luighaidh, son of Ioth, son of Breoghan, son of Bratha, held the sovereignty of Ireland four years, and he fell by Cearmna son of Eibric.

Cearmna and Sobhairce, two sons of Eibric son of Eibhear, son of Ir, son of Midlih of Spain, held the sovereignty of Ireland forty years, and were the first Ultonian kings of Ireland; and they divided the sovereignty of Ireland between them; and the boundary of this division extended from Innbhear Colpa at Droichead Atha to Luimneach of Munster. Sobhairce obtained the northern part, and built a dun on his own division, namely, Dun Sobhairce. Cearmna obtained the southern division, and built a dun beside the southern sea, namely, Dun Cearmna; and it is now called Dun Mic Padraig in the Courcys' country. Sobhairce fell by Eochaidh Meann, son of a Fomorian king. Cearmna fell by Eochaidh Faobharghlas son of Conmhaol in the Battle of Dun Cearmna.

Eochaidh Faobharghlas son of Conmhaol, son of Eibhear Fionn, son of Milidh of Spain, held the sovereignty of Ireland twenty years. He was called Eochaidh Faobharghlas, for his two spears were bluish-green and sharp-edged; and it was he who defeated the race of Eireamhon in the following battles, namely, the Battle of Luachair Deaghaidh in Desmond; the Battle of Fosadh Da Ghort; the Battle of Cumar na dTri nUisce; the Battle of Tuaim Dreagan in Breithfne; and the Battle of Drom Liathain. He cleared seven plains from wood in Ireland, namely, Magh Smeath-rach, in Ui Failghe; Magh Laighne and Magh Luirg in Connaught; Magh Leamhna, Magh nIonair, Magh Fubhna, and Magh Da Ghabhal, in Oirghialla. And this Eochaidh fell by Fiachaidh Labhruinne son of Smiorghull, son of Eanbhoth, son of Tighearnmhas, in the Battle of Carman.

Fiachaidh Labhruinne son of Smiorghull, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of

mic Éireamhóin níosáct Éireann ceitíre bliadhna ríceas, nó  
 1970 do méirí úrúinge oile reáct mbliadhna véas ar fíctio; agus ír  
 uime gairítear fíadairí Labruinne óe, mar ír 'n-a aimirí do  
 ling innbearí Labruinne fá tír i nÉirinn; agus ír 'n-a mé  
 do lingeadar na trí haidne-re ríor, mar atá innbearí  
 fleisce innbearí Mainge agus innbearí Labruinne ó ráir-  
 1975 tearí fíadairí Labruinne iur. Ír mé n-a linn rór do bhrúct  
 loé Éiríne fá tír, agus Maí Seandainn ainm an mácaíre tar  
 a uatáirí rí.

Ír é mac an fíadairí .i. Donngur Ollbuaóac do bhrí  
 iomao cat ar na Cuirteadairí ír ar na reanbheactairí  
 1980 do bí i nAlbain, agus do cuirí Alba fá rmaect iomlán na  
 nGaedeal ar uatí, tar ceann ó aimirí Éireamhóin mic  
 Milead go raibe ciorcáin as Gaedealairí oirí. Tuairim  
 dá céas go leit bliadhna uéirí mac Milead do teáct i  
 nÉirinn do cuirí Alba fá rmaect ír fá cior lé hDonngur  
 1985 Ollbuaóac mac fíadairí Labruinne; agus ír é an fíadairí  
 Labruinne-re tug ceitíre caeta ar ríol Éirí, mar atá Cat  
 Fairíge, Cat Gallairí, Cat Sléibe Feimion, ír Cat Sléibe  
 Bealgaóain mar ar tuit ré réin lé hEóadairí Muíó mac Mo  
 Feirí.

1990 Do gab Eóadairí Muíó mac Mo Feirí mic Eóadairí Faobair-  
 glair mic Connairí mic Éirí rínn mic Milead Earráinne  
 níosáct Éireann bliadhna ír ríce, gur tuit lé hDonngur  
 Ollmucáirí i gCat Clíac.



Irial Faidh, son of Eireamhon, held the sovereignty of Ireland twenty-four years, or, according to others, thirty-seven years; and he was called Fiachaidh Labhruinne, for in his time Innbhear Labhruinne burst over land in Ireland; and it was in his time the three following rivers burst forth; namely, Innbhear Fleisce, Innbhear Mainge, and Innbhear Labhruinne, from which he is named Fiachaidh Labhruinne. It was in his time also that Loch Eirne burst over land, and Magh Geanainn is the name of the plain over which it came.

It was the son of this Fiachaidh, namely, Aonghus Ollbhuadhach, who defeated the Cruithnigh and the old Britons who were in Alba in several battles, and who first placed Alba under the full sway of the Gaels, though from the time of Eireamhon son of Milidh the Gaels claimed a tribute from them (the Albanians). About two hundred and fifty years after the sons of Milidh came to Ireland, Alba was brought under sway and tribute by Aonghus Ollbhuadhach son of Fiachaidh Labhruinne; and this Fiachaidh Labhruinne fought four battles against the race of Eibhear, namely, the Battle of Fairrge, the Battle of Gallach, the Battle of Sliabh Feimhion, and the Battle of Sliabh Bealgadain, in which he himself fell by Eochaidh Mumho son of Mo Febhis.

Eochaid Mumho son of Mo Febhis, son of Eochaid Faobharglas, son of Conmhaol, son of Eibhear Fionn, son of Milidh of Spain, held the sovereignty of Ireland twenty-one years; and he fell by Aonghus Olmucaidh in the Battle of Cliu.



## XXVI.

Do shab Dongur Olmucaró mac Fiachá Ladhruinne mic  
 1805 Smiorghuill mic Éanboeta mic Tighearnmair mic Follais mic  
 Eitruail mic Íruail fáiró mic Éireamóin pioḡaḡt Éireann oḡt  
 mbliadna véas, agus vo péir úruinge oile bliadain ir píce.  
 Ir uime shairḡeari Dongur Olmucaró ve ón focal-ro oll .i.  
 móir agus muca, vo bpiḡ gurab aige vo dávar na muca fá  
 2000 mó i néirinn 'n-a pé; agus ir leir vo cuirḡad na caḡa-ro  
 rior, mar atá Cat Cléire, Cat Sléibe Cailge mar ar éuit  
 baircinn, agus Cat Maige Éiriciat i gConnacḡaib, agus  
 Cat Glairé Fhaoḡáin mar ar éuit Fhaoḡán fáiró, agus  
 caḡas cat ar Ćruitneacḡaib ir ar fearaib bolḡ agus ar  
 2005 luḡt Orecaver. Tomairóm tri loḡ 'n-a pé: Loḡ Éindeite i  
 nOirḡiallaib, Loḡ Sailḡeasáin agus Loḡ nḡaráin i Maig  
 Luirḡ. Ir 'n-a aimir vo peirḡeas na maige-re rior a  
 coill, mar atá Maḡ Glinne Dearcon i gCinéal Cónaill;  
 Maḡ néiriciat i Laignib; Maḡ Cúile Caol i mBoḡaine;  
 2100 Dolmaḡ i gCallruide; Maḡ Mucruime i gConnacḡaib;  
 Maḡ Luacra Deaḡaró ir Maḡ Arḡaill i gCiarruide  
 Luacra. Agus i gCat Sléibe Cua vo marbḡad Dongur  
 Olmucaró fein lé hÉanna mac Neacḡain vo Muimneacḡaib;  
 agus aveirvo curv oile aca gurab é Éanna Airḡtioc vo  
 2105 marb é i gCat Carman; agus ir an cḡasaró veirḡeas ir  
 piriḡinge vo péir na vusine varab corac, Dongur Olmucaró  
 acbaḡ. Agus pḡr tḡ an Réim Rioḡruide leir an gḡasaró  
 gḡeasna.

Do shab Éanna Airḡtioc mac Eodac Mumó mic Mo  
 2110 Feirir mic Eodac Faobarḡlair mic Connacḡal mic Éiríá Píre  
 mic Míleas Carráinne pioḡaḡt Éireann reat mbliadna  
 pícas; agus ir é vo piriḡe veirḡe airḡro i nAirḡeasḡar ar  
 2115 cḡar i néirinn agus vo bḡar o'fearaib Éireann ias; agus

## XXVI.

Aonghus Olmucaidh son of Fiachaidh Labhruinne, son of Smiorgull, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland eighteen years, and according to others twenty-one years. He was called Olmucaidh from the word *oll*, that is 'great,' and *muca*, 'hogs,' since he had the largest hogs that were in Ireland in his time; and it was he who fought the following battles: The Battle of Cleire; the Battle of Sliabh Cailge, where Baiscionn fell; and the Battle of Magh Einsciath in Connaught; and the Battle of Glaise Fraochain, where Fraochan Faidh fell; and fifty battles against the Cruithnigh and the Fir Bolg, and the inhabitants of the Orcades. Three lakes burst forth in his time—Loch Einbheith in Oirghialla, Loch Sailgheadain, and Loch Gasain in Magh Luirg. It was in his time that the following plains were cleared of woods, namely: Magh Glinne Dearcon in Cineal Conaill; Magh nEinsciath in Leinster; Magh Cuile Caol in Boghaine; Aolmhagh in Callruidhe; Magh Mucruimhe in Connaught; Magh Luachra Deaghaidh, and Magh Archail in Ciarraidhe Luachra. And it was in the Battle of Sliabh Cua that Aonghus Olmucaidh was slain by Eanna son of Neachtain, a Munsterman; and others say that it was Eanna Airgthioch who slew him in the Battle of Carman; and this latter opinion is the more probable, according to the poem which begins, "Aonghus Olmucaidh died." And moreover the Reim Rioghruidhe agrees with the same opinion.

Eanna Airgthioch son of Eochaidh Mumho, son of Mo Feibhis, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh of Spain, held the sovereignty of Ireland twenty-seven years; and it was he who, at Airgeadros, first made silver shields in Ireland; and he bestowed them on the men of Ireland; and he fell in the Battle

vo éuit ré i gcaé Raígne lé Roiteáctaiḡ mac Maoin mic  
2025 Donḡura Olmucaiú.

Vo ḡab Roiteáctaiḡ mac Maoin mic Donḡura Olmucaiú  
mic Fiacáé Labruinne mic Smiorḡuill mic Éanboéa mic  
Tigearnmair mic Follaiḡ mic Eitpiaiḡ mic Íuiail fáir mic  
Éipeamóin ríogáct Éipeann cúig bliáona ríceas; aḡur vo  
2030 éuit an Roiteáctaiḡ-re lé Séatona mac Airt mic Airtre i  
Ráit Cpuacán.

Vo ḡab Séatona mac Airt mic Airtre mic Eibric mic  
Éibiri mic Ír ríogáct Éipeann cúig bliáona, ḡur marbaú lé  
n-a mac féin é ar oteaéct 'oubloingir' ḡo Cpuacán.

2035 Vo ḡab Fiacaiú Fionrcotáé mac Séatona mic Airt mic  
Airtre mic Eibric mic Éibiri mic Ír mic Mileaú Eapráinne  
ríogáct Éipeann ríce bliáon. Aḡur ir uime vo ḡaircí  
Fiacaiú Fionrcotáé de .i. rcoéa ríona vo bioú ré n-a linn i  
néirinn ḡo bpaírcí i ḡcorraib ías; aḡur vo marbaú an  
2040 Fiacaiú-re lé Muineamón mac Cair Élotaiḡ.

Vo ḡab Muineamón mac Cair Élotaiḡ mic Fír Aira  
mic Roiteáctaiḡ mic Rorpa mic Ḣlaiḡ mic Nuáat mic  
Eoáé Paobarglaiḡ mic Conmaoil mic Éibri Finn ríogáct  
Éipeann cúig bliáona; aḡur ir é an Muineamón-ro vo  
2045 oruig muinceaúa nó rlabriaúa óir fá bpaigtoib na n-uairal  
ar otúr i néirinn; aḡur vo éas ré vo táim i Maig Airne.

Vo ḡab Aillveargóro mac Muineamón mic Cair Élotaiḡ  
mic Fír Aira mic Roiteáctaiḡ mic Rorpa mic Ḣlaiḡ mic  
Nuáat Deaḡláim mic Eoáé Paobarglaiḡ mic Conmaoil  
2050 mic Éibri Finn mic Mileaú ríogáct Éipeann reáct mbliáona;  
aḡur ir ré n-a linn vo cuireáú fáinneaúa óir ar ḡlacuib na  
n-uairal ar otúr i néirinn aḡur vo marbaú lé hOllam  
Fóula é i gcaé Teamhaé.

Vo ḡab Ollam Fóula mac Fiacáé Fionrcotaiḡ mic



of Raighne by Roitheachtaigh son of Maon, son of Aonghus Olmucaidh.

Roitheachtaigh son of Maon, son of Aonghus Olmucaidh, son of Fiachaidh Labhruinne, son of Smiorgholl, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland twenty-five years; and this Roitheachtaigh fell by Seadna son of Art, son of Airtre, at Raith Cruachan.

Seadna son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, held the sovereignty of Ireland five years; and he was slain by his own son on the coming of 'a black fleet' to Cruachain.

Fiachaidh Fionscothach son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh of Spain, held the sovereignty of Ireland twenty years; and he was called Fiachaidh Fionscothach, for in his time there were wine flowers that used to be pressed into goblets; and this Fiachaidh was slain by Muineamhon son of Cas Clothach.

Muineamhon son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, held the sovereignty of Ireland five years; and this Muineamhon was the first to decree that collars or chains of gold should be worn round the neck by the nobles in Ireland; and he died of the plague at Magh Aidhne.

Ailideargoid son of Muineamhon, son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha Deaghlaimh, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh, held the sovereignty of Ireland seven years; and it was in his time that gold rings were first put on the fingers of the nobles in Ireland; and he was slain by Ollamh Fodla in the Battle of Tara.

Ollamh Fodla son of Fiachaidh Fionscothach, son of

2055 Séadna mic Airt mic Airtre mic Eibric mic Éibir mic Ír  
mic Mileadú Eairpáinne ríogáct Éireann veic mbliadna  
rícead a gair a éas 'n-a mír. Ír uime gairtear Ollam  
Fóula vé, vo briú go maib 'n-a ollam i n-easna a gair i  
n-eolur mé reáctaid i r mé vligéid v'orruádu i néirinn 'n-a  
2060 mé, a gair i r leir vo rinneadú Feir Teáiriac ari vótú i néirinn,  
amail a veir an rle :

Ollam Fóula reádar gal  
Vo rinne mír na n-ollam ;  
An céirí rán, réim go raé,  
Lé n-a nveirnadú Feir Teáiriac.

2065

Ionann iomorro Feir Teáiriac i r ríogáid coitceann,  
amail párlaimint, mar a vtiádu coiméionól uaral i r oll-  
amán Éireann go Teáiriac gáda trear bliadain um fámaín,  
mar a gcleáctadú leo reáctad i r vligéid v'orruádu i r v'at-  
2070 nuadú, i r rinneadú vo véanadú ari annáid i r ari reáctú  
Éireann. Ír ann fóir vo horruáctú ionadú ríúde va gá aon  
v'uarlú na hÉireann vo réir a céime i r a fáma réin, a gair  
fóir i r ann vo horruáctú ionadú ríúde va gá ceann reáda va  
mbiú ór cionn na laóiríúde vo bíú ari buannaáct a r ríogáid  
2075 i r a r ríogáiríúde Éireann. Vo bíú fóir vo nóir i bFeir  
Teáiriac cibé vo-véanadú éiréan nó goir, vo buáileadú neá  
nó v'imreádu ari ari, báir vo ábairt vó, a gair gan neáir  
a r an ríú réin ná a r aon oile maíreáctar vo ábairt vó  
ran gníom ríon. Vo cleáctadú leo fóir veit ari reádu ré lá  
2080 a r coimól ríú vo ríúdeadú an ríogáid, mar a r a rí lá ríon  
fámaín i r rí lá va héir, a r ríadúadú ríóctána i r a r ceangal  
cáirreáda ré céile. Fonadú a r ríreir na nóir vo bíú i  
bFeir Teáiriac, a r a ríú Eóadú Eolac ran laoirí reáctúar-  
ríor :

2085

Feir Teáiriac gá trear bliadna  
Vo coimál reáctad i r ríagla,  
Vo-ríú an ran ríon go ceann  
a r ríogáid ána Éireann.



Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh of Spain, held the sovereignty of Ireland thirty years, and died in his house. He was called Ollamh Fodla, as he was an ollamh in wisdom and in knowledge for the establishing of laws and regulations in Ireland in his time ; and it was he first established the Feis of Tara, as the poet says :

Ollamh Fodla of furious valour  
Built the hall of ollamhs ;  
The first noble king, happy his reign,  
Who assembled the Feis of Tara.

Now the Feis of Tara was a great general assembly like a parliament, in which the nobles and the ollamhs of Ireland used to meet at Tara every third year at Samhain, where they were wont to lay down and to renew rules and laws, and to approve the annals and records of Ireland. There, too, it was arranged that each of the nobles of Ireland should have a seat according to his rank and title. There, also, a seat was arranged for every leader that commanded the soldiery who were in the service of the kings and the lords of Ireland. It was also the custom at the Feis of Tara to put to death anyone who committed violence or robbery, who struck another or who assaulted another with arms, while neither the king himself nor anyone else had power to pardon him such a deed. It was also their custom to pass six days in feasting together before the sitting of the assembly, namely, three days before Samhain and three days after it, making peace and entering into friendly alliances with each other. In the following historical poem Eochaidh Eolach describes the customs that were in vogue at the Feis of Tara :

The Feis of Tara every third year,  
For the fulfilment of laws and rules,  
Was convened at that time mightily  
By the noble kings of Erin.



2090

Do rinne Caéaoir cleamhac  
Feir nód-éaoir na rí-éamhac;  
Cánghaoir leir, feirirve ée,  
Fir éireann go haon baile.

2095

Trí lá ré Samham do shéir,  
Trí lá 'n-a diair fá veigbér;  
Don tluag nio ba díomóir doir  
as ríoról nio an reáctóim.

2100

San goir ir san goir uime  
aca an oireao roim uile;  
San imiric airm san álaó  
San acraóa o'iomrádaó.

Cibé do-níob ní díob rin  
fá bioóba troc go oeromnir;  
ní gabéa ór ariann uair  
acé a anam ré haonuaí.

2105

Do gab Fionnaéa mac Ollamhan fóula mic Fiaéac Fion-  
rcoéaig mic Séaona mic Airt mic Airtie mic Eibric mic  
Éibir mic Ír mic Mileaó nioéacé éireann ríe bliaóan; asur  
ir uime gairtear Fionnaéa ée .i. Fionneacéa, do bríe gur  
feairéa fion rneacéa 'n-a flaitear; asur fuair ré báir i  
2110 Maig Inir.

2110

Do gab Slánoll mac Ollamhan fóula mic Fiaéac Fion-  
rcoéaig mic Séaona mic Airt mic Airtie mic Eibric mic  
Éibir mic Ír mic Mileaó nioéacé éireann cúig bliaóna  
véas. Asur ir uime gairtear Slánoll ve, ionann oll ir  
2115 móir .i. rláinte móir do bí as gab don feaó a flaitear,  
óir ní maibe táim ná galair ari donuime o'feairéa éireann  
'n-a flaitear. Asur i oiré Míóócuairéa i oteamhaig fuair  
ré báir; asur doerir oiré oile nac fear cá galair nio é.

2115

2120

Do gab Seiré Ollgoéac mac Ollamhan fóula mic Fiaéac  
Fionrcoéaig mic Séaona mic Airt mic Airtie mic Eibric mic  
Éibir mic Ír mic Mileaó nioéacé éireann reáct mbliáona  
véas; asur ir uime gairtear Ollgoéac ée .i. fá móir gur

Cathair of many alliances assembled  
 The beauteous Feis of Royal Tara ;  
 There came to them, it was a pleasure,  
 The men of Ireland to one place.

Three days before Samhain, according to custom,  
 Three days thereafter, good the practice,  
 Did that high-spirited company  
 Pass in constant feasting, a week.

Robbery, personal wounding,  
 Were forbidden them all that time ;  
 Assault at arms, cutting,  
 Proceedings by litigation :

Whoever did any of these things  
 Was a wicked culprit of much venom ;  
 Redeeming gold would not be accepted from him,  
 But his life was at once forfeit.

Fionnachta son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland twenty years ; and he was called Fionnachta, that is, Finshneachta, because it rained showers of wine-snow in his reign ; and he died in Magh Inis.

Slanoll son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland fifteen years ; and he was called Slanoll, for *oll* means 'great,' and everyone in Ireland had great health during his reign, for none of the men of Ireland suffered from plague or disease in his reign. And it was in the banqueting-hall at Tara that he died ; and others say that the disease that seized him is unknown.

Geidhe Ollghothach son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland seventeen years ; and he is called

2090

Do rinne Caetano cleamhac  
feir ró-daon na ríge-leadhac;  
Cánghadair leir, feirne de,  
fir éireann go haon baile.

2096

Trí lá ré samhain do ghré,  
Trí lá 'n-a diaib fá veigbér;  
Don tgluag ro ba díomór voig  
as ríoról nír an reachtmoir.

2100

San goir ír san goir uime  
aca an oireas roir uile;  
San imirce airim san álad  
san acraida o'iomrádadh.

Cibé vo-níob ní díob rin  
fá bíobda troc go ocmomir;  
ní gadca ór airann uair  
acé a anam ré haonuair.

2106

Do gab Fionnachta mac Ollamhan fóola mic  
rcotadig mic Séadna mic Airt mic Airtre mic  
Éibhir mic Ír mic Milead ríogadct éireann ríce bl  
ír uime gairtear Fionnachta de .i. Fíneadcta,  
feirad ríon rneadcta 'n-a flaitear; asur ríu  
2110 Maidh Inir.

Do gab Slánoll mac Ollamhan fóola mic  
rcotadig mic Séadna mic Airt mic Airtre mic  
Éibhir mic Ír mic Milead ríogadct éireann c  
véadg. Asur ír uime gairtear Slánoll ve, io  
2116 móir .i. fláinte móir vo bí as gad don fead  
óir ní ríadbe táim ná galair ar donuime o'feair  
'n-a flaitear. Asur i vti g Míodcuaird i vtea  
ré bár; asur doiriuo oirong oile nac fear cá g

Do gab Seirde Ollgoctac mac Ollamhan fóol  
2120 Fíonrcotadig mic Séadna mic Airt mic Airtre  
Éibhir mic Ír mic Milead ríogadct éireann  
véadg; asur ír uime gairtear



ḡac donuine i nÉirinn 'n-a fílaítear. Agus i' lé Fiacáir  
mac Fionnáceta do marbhad é.

2126 Do ḡab Fiacáir mac Fionnáceta mic Ollamán Fóula mic  
Fiacác Fionrcotais mic Séadna mic Airt mic Airtre mic  
Eibric mic Éibiri mic Íri mic Milead ríogáct Éireann veic  
mbliadna ríeas; gur tuit lé beapngal mac Seirde Ollgo-  
ctais.

2130 Do ḡab beapngal mac Seirde Ollgoctais mic Ollamán  
Fóula mic Fiacác Fionrcotais mic Séadna mic Airt mic  
Airtre mic Eibric mic Íri mic Milead ríogáct Éireann óa  
bliadna véas, gur tuit lé hOirlill mic Slánuill.

Do ḡab Oirlill mac Slánuill mic Ollamán Fóula mic  
2135 Fiacác Fionrcotais mic Séadna mic Airt mic Airtre mic  
Eibric mic Éibiri mic Íri mic Milead ríogáct Éireann pé  
bliadna véas gur tuit lé Siopna mac Déin.

Do ḡab Siopna Saoḡlac mac Déin mic Roiteáctais mic  
Maoin mic Donḡura Olmucáir mic Fiacác Labruinne mic  
2140 Smiopḡuill mic Éanbota mic Tigearnmair mic Pollais mic  
Eitruail mic Íruail fáir mic Éireamóin ríogáct Éireann  
bliadna ar ríeas; agus i' uime ḡairítear Siopna Saoḡlac  
óe, ar fáir na pé ruair tar a luéc coimairre; gur tuit lé  
Roiteáctais mac Roáin i nAilinn, amail aveir an vuain  
2145 darab torac, "Éire air inir na ríog":

Ro éair Siopna go rruair  
Ré trí feáct do fadmbliadnaib;  
Oiré Siopna go rleáctair  
i nAilinn lé Roiteáctais.

2150 Do ḡab Roiteáctais mac Roáin mic Fáilbe mic Cair  
Céadainḡis mic Aillveapḡóir mic Muineamóin mic Cair  
Cloctais mic Firi Aira mic Roiteáctais mic Roḡra mic Slair

Ollghothach, for great was the voice of everyone in Ireland in his reign. And he was slain by Fiachaidh son of Fionnachta.

Fiachaidh son of Fionnachta, son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland thirty years; and he fell by Bearngal son of Geidhe Ollghothach.

Bearngal son of Geidhe Ollghothach, son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Ir, son of Milidh, held the sovereignty of Ireland twelve years; and he fell by Oilill son of Slanoll.

Oilill son of Slanoll, son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Milidh, held the sovereignty of Ireland sixteen years, and he fell by Siorna son of Dian.

Siorna Saoghlach son of Dian, son of Roitheachtaigh, son of Maon, son of Aonghus Olmucaidh, son of Fiachaidh Labhrinne, son of Smiorghull, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland twenty-one years; and he was called Siorna Saoghlach, from the length of life granted to him above his contemporaries; and he fell by Roitheachtaigh son of Roan, in Aillinn, as says the poem beginning, "Noble Eire, island of kings":

Siorna passed in government  
The length of thrice seven noble years;  
The cutting off of Siorna with slaughter  
Was in Aillinn by Roitheachtaigh.

Roitheachtaigh son of Roan, son of Failbhe, son of Cas Ceadchaingneach, son of Ailldeargoid, son of Muineamhon, son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha Deaghlaimh, son of



mic Nuadát Deaḡláim mic Eoḡac Faoḃarḡlaid mic Connḡoil  
mic Éibiri Finn mic Milead Eappáinne ríogḡac Étneann  
2155 reḡac mbliaḡna, ḡuri loirc teine ḡealáin é i nDún Sobairice.

Do ḡab Éilim mac Roiteḡacḡaiḡ mic Roáin mic Failbe  
mic Cair Céavḡaingniḡ mic Aillvearḡóro mic Muineamóin  
mic Cair Cloḡaiḡ mic Firi Droa mic Roiteḡacḡaiḡ mic Rorrḡa  
mic ḡlaid mic Nuadát Deaḡláim mic Eoḡac Faoḃarḡlaid  
2160 mic Connḡoil mic Éibiri Finn mic Milead ríogḡac Étneann  
dombliaḡain amáin, ḡuri tuit lé ḡialléad mac Oilolla  
Óléain.

Do ḡab ḡialléad mac Oilolla Óléain mic Siorna  
ḡaoḡlaid mic Dén mic Roiteḡacḡaiḡ mic Maoin mic Dongḡura  
2165 Olmucad mic Fiacḡac Labruinne mic Smiorḡuill mic Éanḡoḡa  
mic Tiḡearnḡaid mic Polldaiḡ mic Eitḡiadil mic Íriail Fád  
mic Éireamóin ríogḡac Étneann naoi mbliaḡna, ḡuri tuit i  
Maid Muaidé lé hAirt Imleac.

Do ḡab Airt Imleac mac Éilim mic Roiteḡacḡaiḡ mic  
2170 Roáin mic Failbe mic Cair Céavḡaingniḡ mic Aillvearḡóro  
mic Muineamóin mic Cair Cloḡaiḡ mic Firi Droa mic Roit-  
eḡacḡaiḡ mic Rorrḡa mic ḡlaid mic Nuadát Deaḡláim mic  
Eoḡac Faoḃarḡlaid mic Connḡoil mic Éibiri Finn mic  
Milead ríogḡac Étneann dá bliaḡain ir ríce, ḡuri tuit lé  
2175 Nuadḡa Fionn Fáil.

Do ḡab Nuadḡa Fionn Fáil mac ḡialléad mic Oilolla  
Óléain mic Siorna ḡaoḡlaid do ríol Éireamóin ríogḡac  
Étneann ríce bliaḡan, nó do ríeri ḡruinge oile tḡri ríco  
bliaḡan, ḡuri tuit lé bḡeirriḡ mac Airt Imliḡ.

2180 Do ḡab bḡeirriḡ mac Airt Imliḡ mic Éilim mic Roit-  
eḡacḡaiḡ mic Roáin mic Failbe mic Cair Céavḡaingniḡ mic  
Aillvearḡóro mic Muineamóin do ríol Éibiri ríogḡac Étneann



Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh of Spain, held the sovereignty of Ireland seven years; and he was burned by a flash of lightning in Dun Sobhairce.

Eilim son of Roitheachtaigh, son of Roan, son of Failbhe, son of Cas Ceadchaingneach, son of Aildeargoid, son of Muineamhon, son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha Deaghlaimh, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh, held the sovereignty of Ireland one year, till he fell by Giallachaidh son of Oilill Olchaoin.

Giallachaidh son of Oilill Olchaoin, son of Siorna Saoghlach, son of Dian, son of Roitheachtaigh, son of Maon, son of Aonghus Olmucaidh, son of Fiachaidh Labhrinne, son of Smiorghull, son of Eanbhoth, son of Tighearnmhas, son of Follach, son of Eithrial, son of Irial Faidh, son of Eireamhon, held the sovereignty of Ireland nine years; and he fell in Magh Muaidhe by Art Imleach.

Art Imleach son of Eilim, son of Roitheachtaigh, son of Roan, son of Failbhe, son of Cas Ceadchaingneach, son of Aildeargoid, son of Muineamhon, son of Cas Clothach, son of Fear Arda, son of Roitheachtaigh, son of Rossa, son of Glas, son of Nuadha Deaghlaimh, son of Eochaidh Faobharghlas, son of Conmhaol, son of Eibhear Fionn, son of Milidh, held the sovereignty of Ireland twenty-two years; and he fell by Nuadha Fionn Fail.

Nuadha Fionn Fail son of Giallachaidh, son of Oilill Olchaoin, son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland twenty years, or according to others sixty years, till he fell by Breisrigh son of Art Imleach.

Breisrigh son of Art Imleach, son of Eilim, son of Roitheachtaigh, son of Roan, son of Failbhe, son of Cas Ceadchaingneach, son of Aildeargoid, son of Muineamhon

naoi mbliadhna; agus vo bhuir iomaio caé ar fómórcáib fhuir  
an mé rin; agus vo éuit féin fá d'eireadh lé hEocháir Aréad i  
2185 SCárin Connluain.

Vo fáb Eocháir Aréad mac Finn mic Oiliolla mic Flóinn  
Ruairí mic Roeláin mic Maicéine mic Siécinne mic Riaghláin  
mic Eoinbhí mic Luighead mic Íochá mic Bheogáin míogáct  
Éireann doinbliadháin amáin; agus ir uime fhuircear Eocháir  
2190 Aréad ée, ar a liact vo-geirdeadh bár i nÉirinn mé n-a linn.  
Vo lingead iomorro tám nó galair gáca míora ar fearaid  
Éireann lé marbhadai iomaio víob, gonaó uime rin vo lean  
Eocháir Aréad ée; ionann ceana aréad ir marbhad; gur  
éuit féin lé Flóinn mac Bháda.

2195 Vo fáb Flóinn mac Bháda mic Labhráda mic Cairbhie mic  
Ollamhan fóola mic Fiadac Fionroctaid mic Séadna mic  
Airt mic Airtie mic Eibhí mic Éibí mic Ír mic Milead  
míogáct Éireann ríce bliadhán, nó vo méir úruinge oile,  
ríochad bliadhán, gur éuit lé Séadna lonnairiad.

2200 Vo fáb Séadna lonnairiad mac Bheirríg mic Airt  
Imlíg vo ríol Éibí míogáct Éireann ríce bliadhán; agus ir  
uime fhuircear Séadna lonnairiad ée .i. Séadna an Tuair-  
airtáil, vo bríg gurab é céirí vo dái tuairairtáil o'ámuirí  
ar ucúr i nÉirinn é; ionann iomorro lonnairiad ir tuair-  
2205 airtáil. Agus vo miadad a bái ó céile lé Simeon Bheac,  
go bfuair bár amáirí rin.

Vo fáb Simeon Bheac mac Doúain Glair mic Nuadac  
Flóinn Fáil mic Siadlédá mic Oiliolla Óléadain mic Siorna  
Saozlaig vo ríol Éireamóin míogáct Éireann mé bliadhna  
2210 gur éuit lé Duac Flóinn i noigáil a adair agus a miadad  
vo rinne.

Vo fáb Duac Flóinn mac Séadna lonnairiad mic  
Bheirríg mic Airt Imlíg vo ríol Éibí míogáct Éireann  
cúig bliadhna; gur éuit lé Muireadac bolgriac.

2215 Vo fáb Muireadac bolgriac mac Simeoin Bhí mic

of the race of Eibhear, held the sovereignty of Ireland nine years; and in that time he defeated the Fomorians in several battles; and he himself fell at last by Eochaidh Apthach at Carn Connluain.

Eochaidh Apthach son of Fionn, son of Oilill, son of Flann Ruadh, son of Rothlan, son of Mairtine, son of Sithcheann, son of Riaghlán, son of Eoinbhric, son of Lughaidh, son of Ioth, son of Breoghan, held the sovereignty of Ireland one year; and he was called Eochaidh Apthach because of the number who died in Ireland in his time; for the plague or other disease seized upon the men of Ireland each month, from which many of them died; hence the name Eochaidh Apthach clung to him; for *apthach* means 'fatal'; and he himself fell by Fionn son of Bratha.

Fionn son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla, son of Fiachaidh Fionscothach, son of Seadna, son of Art, son of Airtre, son of Eibric, son of Eibhear, son of Ir, son of Milidh, held the sovereignty of Ireland twenty years, or according to others thirty years; and he fell by Seadna Ionnarraidh.

Seadna Ionnarraidh son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland twenty years; and he is called Seadna Ionnarraidh, that is, Seadna of the Wages, for he is the first king who gave pay to fighting men in Ireland; for *ionnarraidh* means 'wages.' And his limbs were torn asunder by Simeon Breac, and so he died.

Simeon Breac son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland six years, till he fell by Duach Fionn to avenge his father, and the tearing asunder of him which he had done.

Duach Fionn son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imlioch of the race of Eibhear, held the sovereignty of Ireland five years; and he fell by Muiredhach Bolgrach.

Muiredhach Bolgrach son of Simeon Breac, son of





Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachadh, son of Oilill Olchaoín, son of Siorna Saoghalach, of the race of Eireamhon, held the sovereignty of Ireland four years; and he fell by Eanna Dearg son of Duach Fionn.

Eanna Dearg son of Duach Fionn, son of Seadna Ionnarraídh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland twelve years; he was called Eanna Dearg, for his *oineach*, that is his countenance, was red. It was in his time that, at Airgeadros, money was first coined in Ireland. And he died of the plague on Sliab Mis, and a large multitude with him.

## XXVII.

Lughaidh Iardhonn son of Eanna Dearg, son of Duach Fionn, son of Seadna Ionnarraídh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland nine years. He was called Lughaidh Iardhonn, for *iardhonn* means 'dark-brown'; hence through his dark-brown locks he got the name Lughaidh Iardhonn; and he was slain by Siorlamh at Raith Clochair.

Siorlamh son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir, son of Milidh, held the sovereignty of Ireland sixteen years. He is called Siorlamh, for *sior* means 'long'; and he had long hands, for when in a standing posture his hands reached the ground; and he was slain by Eochaidh Uaircheas.

Eochaidh Uaircheas son of Lughaidh Iardhonn, son of Eanna Dearg, son of Duach Fionn, son of Seadna Ionnarraídh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland twelve years. He was called Eochaidh Uaircheas, for he used to have bare canoes for a fleet, and *ceasa* means 'canoes' or 'coctaoi'; and as he was two years on sea in exile from Ireland, he used to put



2250 17 amlaio do-nioo fuisseann da muinntir do cuir ina  
 ceardaib rin do epeadao imill gada epice tar a nhabao  
 asur na headala do eadairt leir ina ceardaib rin sur an  
 luingeas; gonaio na ceardaib rin do lean eoadao uairceas  
 2255 ue; sur euit le heoadao feadmuine 17 le Conuig beig-  
 eaglad.

2255 Do gab eoadao feadmuine asur Conuig beigeaglad  
 da mac Duac Teampac mic Muiraduas bolgias mic  
 Simeoin bhuic mic doadain glair mic nuadat rinn fail  
 mic Siallada mic Oilolla oladain mic Siopina saoglas  
 do riol epeamoin pioadit epeann; cuig bliadna i gcom-  
 flaitear doib. 17 uime gairtear eoadao feadmuine ue  
 do bhuig go ngnatuisgeao beic ag reilg 17 ag riadao i  
 muinuib no i gcoilltib; asur do euit an ceoadao-re le  
 2260 lugaio lamtheas mac eoadao uairceas.

2265 Do gab lugaio lamtheas mac eoadao uairceas mic  
 luigoead iapuin mic eanna deis mic Duac rinn mic  
 Seadna ionnairiad mic bhuirig mic air imlig do riol eibir  
 pioadit epeann reait mbladna. 17 uime gairtear luga-  
 2265 aio lamtheas ue do bhuig go riadbe ci no ball deas ar a  
 lam; sur euit le Conuig beigeaglad.

2270 Do gab Conuig beigeaglad mac Duac Teampac mic  
 Muiraduas bolgias mic Simeoin bhuic mic doadain glair  
 mic nuadat rinn fail mic Siallada mic Oilolla oladain  
 mic Siopina saoglas do riol epeamoin pioadit epeann  
 deic mbladna. 17 uime gairtear Conuig beigeaglad ue  
 do bhuig nar gab taom eagla riad e i gcait na i gcompac,  
 asur for fa treimfeair i n-ioradail e; gonaio uime rin do  
 rinne an file an riann-ro:

2275

Conuig na gcomgleac geleatglan,  
 nadeir uairnig me neac riad;  
 a deic no eait for gad leat  
 no sur marb air mac luigoead.

2280 Do gab air mac luigoead lamtheas mic eoadao uair-  
 ceas mic luigoead iapuin mic eanna deis mic Duac



a party of his followers in these canoes to plunder the borders of every country he passed by, and to bring the booty in these canoes to the fleet ; and it was from these canoes that the name Eochaidh Uaircheas clung to him ; and he fell by Eochaidh Fiadhmhuine and by Conuing Beigeaglach.

Eochaidh Fiadhmhuine and Conuing Beigeaglach, two sons of Duach Teamhrach son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held conjointly the sovereignty of Ireland five years. Eochaidh Fiadhmhuine was so called, for he used to hunt and chase amidst thickets or in woods ; and this Eochaidh fell by Lughaidh Laimhdheargh son of Eochaidh Uaircheas.

Lughaidh Laimhdheargh son of Eochaidh Uaircheas, son of Lughaidh Iardhonn, son of Eanna Dearg, son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland seven years. He was called Lughaidh Laimhdheargh, as there was a red *h* or spot on his hand ; and he fell by Conuing Beigeaglach.

Conuing Beigeaglach son of Duach Teamhrach, son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland ten years. He is called Conuing Beigeaglach, for he never felt a qualm of fear in battle or contest, and, moreover, he was a brave man in an onslaught ; and hence the poet composed this stanza :

Conuing of the fights of the bright spears,  
Who never quailed before wight,  
Passed a decade ruling over each Half  
Till Art son of Lughaidh slew him.

Art son of Lughaidh Laimhdheargh, son of Eochaidh Uaircheas, son of Lughaidh Iardhonn, son of Eanna Dearg,

Finn mic Séadna Ionndairiú mic bheirriú mic Airt Imliú  
 vo fíol Éibir nioḡaḡt Éireann ré bliadna; sur éuit lé  
 Duac Laḡnac mic Fiacac Tolḡnaiḡ aḡur lé Fiacaiú péin.

2285 Do ḡab Fiacaiú Tolḡnac mac Muireadaiḡ bolḡnaiḡ  
 mic Simeon bhuic mic Doúain ḡlaur mic Nuadac Finn Fái  
 mic ḡiallcaú mic Oilolla Ólcain mic Siorna Šaoḡlaiḡ  
 vo fíol Éireamóin nioḡaḡt Éireann reacḡ mbliadna; sur  
 éuit lé hOilill Fionn.

2290 Do ḡab Oilill Fionn mac Airt mic Luigúeac Láimúeirḡ  
 mic Eocac Uaircear mic Luigúeac Iarúuin mic Éanna  
 Deirḡ mic Duac Finn mic Séadna Ionndairiú mic bheirriú  
 mic Airt Imliú vo fíol Éibir nioḡaḡt Éireann naoi mbliad-  
 na, sur éuit lé hAirtgeamár ir lé Fiacaiú ir lé Duac mac  
 Fiacac.

2295 Do ḡab Eocaiú mac Oilolla Finn mic Airt mic Luig-  
 úeac Láimúeirḡ mic Eocac Uaircear vo fíol Éibir nioḡaḡt  
 Éireann reacḡ mbliadna; aḡur nioi léiḡ an miḡe v'Airtgeam-  
 ár, acḡ vo pinne fíoc ré Duac Laḡnac, sur marbaú lé  
 Duac é ar donac.

2300 Do ḡab Airtgeamár mac Siornláim mic Finn mic bhuáca  
 mic Labriada mic Cairbre mic Ollamán Fóula vo fíocḡ  
 ír mic Milead nioḡaḡt Éireann tri bliadna ficeao, nó vo  
 réir úmuinge oile ocḡ mbliadna véaḡ ar fíciú sur éuit lé  
 Duac Laḡnac ir lé Luḡaiú Laiḡúe.

2305 Do ḡab Duac Laḡnac mac Fiacac Tolḡnaiḡ mic Muir-  
 eadaiḡ bolḡnaiḡ mic Simeoin bhuic mic Doúain ḡlaur mic  
 Nuadac Finn Fái mic ḡiallcaú vo fíol Éireamóin nioḡaḡt  
 Éireann veic mbliadna. Ir uime ḡaircear Duac Laḡnac  
 úe, ionann iomoiro laúḡna ir luacḡna, óir ní caḡriao  
 2310 cairve vo neac iar noéanaḡ éaḡcóra ḡan é vo aḡna ann  
 vo lácair; ḡonaú ve rin riáimḡ an foraimm Duac Laḡnac  
 air.



son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland six years; and he fell by Duach Laghrach son of Fiachaidh Tolgrach and by Fiachaidh himself.

Fiachaidh Tolgrach son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland seven years; and he fell by Oilill Fionn.

Oilill Fionn son of Art, son of Lughaidh Laimhdhearg, son of Eochaidh Uaircheas, son of Lughaidh Iardhonn, son of Eanna Dearg, son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach of the race of Eibhear, held the sovereignty of Ireland nine years; and he fell by Argeadmhar and by Fiachaidh and by Duach son of Fiachaidh.

Eochaidh son of Oilill Fionn, son of Art, son of Lughaidh Laimhdhearg, son of Eochaidh Uaircheas of the race of Eibhear, held the sovereignty of Ireland seven years; and he did not yield the kingdom to Argeadmhar, but made peace with Duach Laghrach; and Duach slew him at a meeting.

Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty-three years, or according to others thirty-eight years; and he fell by Duach Laghrach and by Lughaidh Laighdhe.

Duach Laghrach, son of Fiachaidh Tolgrach, son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh of the race of Eireamhon, held the sovereignty of Ireland ten years. He was called Duach Laghrach, for *ladhgra* is the same as *luathagra*, 'swift retribution'; and he used to give respite to no one who had committed injustice, but exacted retribution from such on the spot, and hence he was called by the name of Duach Laghrach.



Do gáb Luðair Laidhúe mac Eodac mic Oiliolla Finn  
 mic Aihit mic Laidhúeac Láimhúeigh mic Eodac Uuircear vo  
 2315 fíol Éibhir níosacét Éireann reacét mbliadúna sup tuit lé  
 hadú Ruad mac Badaigh. Aveir an Cói Anmann supab  
 vo na cúig Laidhúeacáib fá clann vo Dáire Dóimíteac an  
 Luðair Laidhúe rin. Ir eadú iomoirio noctar an leabhar céadna  
 sup fáirnéir oraoi o'diurte tpe fáirtine vo Dáire Dóimíteac  
 2320 go mbeir mac aige va nsgairiúe Luðair vo-géabao flait-  
 ear Éireann; agus iugadú va éir rin cúigeair mac viadú  
 i noiadú nó, agus tug Luðair o'dinn ar gac don viod. Ar  
 bpar von éloinn téir Dáire o'fior an oraoi céadna ir  
 riapruigir ve cia an Luðair von cúigeair vo-géabao flait-  
 2325 ear Éireann. "Triall amárac go Taitlin" ar an oraoi  
 "mar don réo cúigeair mac agus tiocfaiú amárac laos  
 álainn alla fán donac agus lingir eac ir vo élainn ar  
 a loir; agus cibé vo éloinn-re éinneair ari ir muirbrior  
 é buó ri Éireann é." Ráinig an laos ar n-a márac fán  
 2330 donac ir téir rin Éireann ir élainn Dáire 'n-a viadú go  
 mánsgadai binn éadair. Cuirceair ceo oraoiúeacéa vuir  
 macaib Dáire agus rin Éireann. Triallair mic Dáire  
 i noiadú an laois ar rin go Dál Maréoir Laidhean, agus  
 táirctúir Luðair Laidhúe an laos agus marbair é; gonadú  
 2335 ón laos roim gairceair Luðair Laidhúe .i. Luðair laosúa ve.

Ir ar an Luðair-re atá an rinnreacal rilúeacéa mar  
 a n-aiéirceair go vtarla agus é ag reilg i noitreib é ré  
 caillig upgánna ar a maibe ceallair vmaoiúeacéa, agus  
 go noeacáir 'n-a leabair sup bean a ceallair vmaoiú-  
 2340 eacéa vi, sup tairbhúgeadú nó a beir 'n-a hóginnaoi álainn  
 va éir; agus go fáacé ir i Éire an cailleac-ro léir luid  
 Laidhúe, mar go bfuair vuadú ir voigruing fá a ceann ar  
 vtúr agus áineair ir roirbeair va éir rin.

Tar ceann go n-abair an Cói Anmann sup mac vo

Lughaidh Laighdhe son of Eochaidh, son of Oilill Fionn, son of Art, son of Lughaidh Laimhdhearg, son of Eochaidh Uaircheas of the race of Eibhear, held the sovereignty of Ireland seven years; and he fell by Aodh Ruadh, son of Badharn. The Coir Anmann states that this Lughaidh was one of the five Lughaidhs, the children of Daire Doimhtheach. The same book relates that a certain druid revealed prophetically to Daire Doimhtheach that he would have a son who would be called Lughaidh who would obtain the sovereignty of Ireland; and after this five sons were born to him in succession, and he called each of them Lughaidh. When the sons grew up, Daire had recourse to the same druid, and asked him which of the five Lughaidhs would get the sovereignty of Ireland. "Go to-morrow to Tailte," said the druid, "with thy five sons, and there will come to-morrow a beautiful fawn into the fair, and everyone, and thy children with the rest, will run in pursuit of it, and whichever of thy children shall outrun the fawn and kill it will be king of Ireland." The fawn came into the fair on the morrow; and the men of Ireland and the children of Daire pursued it till they reached Beann Eadair. A druidical mist separated the sons of Daire from the men of Ireland. The sons of Daire proceeded to hunt the fawn from thence to Dal Maschorb of Leinster, and Lughaidh Laighdhe overtook and slew it; and it was from that fawn that he was called Lughaidh Laighdhe, that is, Lughaidh Laoghda.

Of this Lughaidh there is a curious romantic story, in which it is said that, when he was engaged in hunting in a desert place, he met a hideous hag who wore a magic mask; that he went into her bed, and took off her magic mask, and dreamt that she would be a beautiful young lady thereafter; and by this hag, with whom Lughaidh lay, Ireland is allegorically meant, for at first he endured toil and torment on her account, but afterwards enjoyed pleasure and delight.

Although the Coir Anmann states that Lughaidh Laighdhe

2345 **Ó**áire **Ó**oiḿṡeac **Lu**ḡaíó **La**ḡóe, ní ṁeardaṁ **ṡu**raḃ é an **Lu**ḡaíó **La**ḡóe-ṛe **Lu**aíóeap an **Có**ir anṁann fá ní ar **É**irinn an **Lu**ḡaíó úo, tap ceann **ṡu**ra cairrṁṡṛeacó leir na **ṡu**raoiṡíḃ **ṡo**maó ní **É**reann **Lu**ḡaíó **La**ḡóe mac **Ó**áire **Ó**oiḿṡiḡ.

2350 **Ó**o ḡaḃ **Do**ó **Ru**aó mac **Da**óairn mic **Di**ṛḡeaṡṁáir mic **Si**orláirṁ mic **F**inn mic **Br**áṡa mic **La**ḃraóa mic **Ca**irḃre mic **O**llaṁan **Fó**ola vo ṛlioṡṡ **Í**ri mic **M**ileaó ṛioḡaṡṡ **É**reann **bl**aíóain **i**ṛ ṛíce; **ṡu**ra **bá**ṡaó aḡ **E**ap **Ru**aíó é.

**Ó**o ḡaḃ **Ó**ioṡorḃa mac **Ó**éamáin mic **Di**ṛḡeaṡṁáir mic **Si**orláirṁ mic **F**inn mic **Br**áṡa mic **La**ḃraóa mic **Ca**irḃre mic **O**llaṁan **Fó**ola vo ṛlioṡṡ **Í**ri mic **M**ileaó ṛioḡaṡṡ **É**reann **bl**aíóain **i**ṛ ṛíce; **ṡu**ra **ṡu**it leir na **Cu**anaíḃ ṛan **Có**raṁn .i. **Cu**an **M**aṛa **Cu**an **M**uiḡe **i**ṛ **Cu**an **S**léirḃe.

**Ó**o ḡaḃ **C**ioṁbaṡṡ mac **F**ionnṡain mic **Di**ṛḡeaṡṁáir mic **Si**orláirṁ mic **F**inn mic **Br**áṡa mic **La**ḃraóa mic **Ca**irḃre mic **O**llaṁan **Fó**ola vo ṛlioṡṡ **Í**ri mic **M**ileaó ṛioḡaṡṡ **É**reann **ṛí**ce **bl**aíóan, nó vo ṛéir ṡṛuṁḡe oile oṡṡ **ṁbl**aíóna **ṛí**ceap, **ṡu**ra **ṡu**it vo **ṡám** i **ne**amáin **ṁ**áṡa.



was a son of Daire Doimhtheach, I do not think that this is the Lughaidh Laighdhe the Coir Anmann refers to who was king of Ireland, notwithstanding that the druids foretold that Lughaidh Laighdhe son of Daire Doimhtheach would become king of Ireland.

Aodh Ruadh son of Badharn, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty-one years; and he was drowned at Eas Ruaidh.

Diothorba son of Deaman, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty-one years; and he fell in Corann by the Cuans, that is Cuan Mara, Cuan Muighe, and Cuan Sleibhe.

Ciombaoth son of Fionntan, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty years, or according to others twenty-eight years; and he died of the plague in Eamhain Mhacha.

## XXVIII.

Do gáb Máca mionghuaó inſean Aoúa Ruaió mic baó-  
 2365 aipin mic Aipeaomáip mic Siopláim mic Finn mic Bpáca  
 mic Labaróa mic Cairbhe mic Ollamán Fóula míoſaé  
 Éipeann peaé mbliaóna, ſup mairb Reaécaíó Ríſóeapſ i.  
 Aſup ip mé n-a linn vo tóſbaó Eaínain Máca. Aſ po  
 iomopio an fáé fá máíóteap Eaínain Máca iua .i. tpi míoſ  
 2370 vo bí i bflaíteap Éipeann a hulltaib, map aca Aoú Ruaió  
 mac baóaipin ó máíóteap Eap Ruaió, aſup Oioéopba mac  
 Oéamáin a hupneac Míóe aſup Ciombaóé mac Fionntain  
 a Fionnaóaip. Aſup ip aſ an ſCiombaóé poim vo hoileao  
 uſaine móip mac Eaéac buaoaiſ. Aſup peaé mbliaóna  
 2375 va ſaé míoſ oíob fá peaé ap timéall, ſo oángaap fá  
 éip i bflaíteap Éipeann; aſup ip é Aoú Ruaió ſuap báp  
 ap oúip oíob; aſup níop fáſaib vo ſlioéé va éip aéé aoin-  
 inſean amáin, Máca a hainm. Iapipap Máca peaé von  
 míoſaéé ip n-éaſ a haéap; aſup aoubapit Oioéopba  
 2380 ip a élan nác ſuigbeao bean míoſaéé uaéa féin; aſup vo  
 peaiaó caé eaopipia féin ip Máca, ſo iup Máca buaió  
 an éaéa poim opia; aſup vo ſaé flaíteap Éipeann peaé  
 mbliaóna; aſup ſuap Oioéopba báp aſup vo fáſaib cúg-  
 eap mac va éip, map aca baóé béuaé bmap uallaé ip  
 2385 boipéap. Vo iapipap flaíteap Éipeann oíib féin amáil  
 vo bí aſ a ipneap iompa. Aoubapit Máca nác tiubiaó  
 oíib aéé caé tap ceann na míoſaééa. Vo peaiaó caé  
 eaopipia aſup iup Máca buaió opia. Tévo clann Oioé-  
 opba va noívean féin i ſcoilltib opiaéa viaínaipe; aſup tug  
 2390 Máca Ciombaóé mac Fionntain map céile aſup map ceann  
 peaóna ap a laópaíó, aſup vo éuaíó féin ap loip éloinne  
 Oioéopba i míoéé clainpíſe, ip ſcuimilt taop peaſail  
 va veib, aſup ſuap iao-ſan i ſcoill viaínai i mbuipinn,



## XXVIII.

Macha Mhongruadh, daughter of Aodh Ruadh son of Badharn, son of Airgedmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla, held the sovereignty of Ireland seven years, till Reachtaidh Righdhearg slew her. And it was in her time that Eamhain Mhacha was built. Now the reason why it is called Eamhain Mhacha is this: three kings out of Ulster held the sovereignty of Ireland, namely, Aodh Ruadh son of Badharn, from whom is named Eas Ruaidh, and Diorthorba son of Deaman of Uisneach in Meath, and Ciombaoth son of Fionntan from Fionnabhair; and it was with this Ciombaoth that Ughaine Mor son of Eochaidh Buadhach was brought up. And each of these kings reigned seven years in succession, until each had held the sovereignty of Ireland thrice. And the first of them to die was Aodh Ruadh; and he left no issue but one daughter named Macha. Macha demanded the sovereignty in her turn after her father's death; and Diorthorba and his children said that they would not cede sovereignty to a woman; and a battle was fought between themselves and Macha; and Macha triumphed over them in that battle, and held the sovereignty of Ireland seven years; and Diorthorba died and left five sons, namely, Baoth, Bedach, Bras, Uallach, and Borbchas. These demanded the sovereignty of Ireland for themselves, as it was held by their ancestors before them. Macha said she would only give them battle for the sovereignty. A battle was fought between them, and Macha defeated them. The children of Diorthorba fled for safety to dark and intricate woods; and Macha took Ciombaoth son of Fionntan as her husband, and made him leader of her warriors, and went herself in pursuit of the sons of Diorthorba in the guise of a leper, having rubbed her body with the dough of rye, and found them in an intricate



2395    Δε βρῖτε τῷγε ἀλλεα. Πισφφῖςτο ελανν Ὀιοτορβα ρεάλα  
       ὅι ιρ τυζανδαρ μίρι von βιαὺ ὅι. Νοέταιρ ριρε ζαέ ρεάλα  
       να ραίβε αἶε ὀόιβ.

      Ἰρ ἀνν ριν ἀουδαίτε ρεαρ νόιβ ζυριαβ ἀλαινν ἀν πορε  
       vo βί Δε ἀν ζελαίμριζ ἀζυρ ζο ραίβε μιαν ἀρ ρέιν λῖζε  
       ρια. Λειρ ριν τριαλλαιρ ρέιν ιρ Μαέα ἰ νοιαίμαι na coille,  
 2400    ἀζυρ ceanglaίρ Μαέα ἀν ρεαρ ροιν, ἀζυρ ράγβαίρ ἀνν ριν  
       έ, ἀζυρ τῖλλιρ ζο κάε ἀριρ. Ἀζυρ πισφφῖςτο οἰ “C’άιτ ἀρ  
       ῥάγβαίρ ἀν ρεαρ vo ἐυαὶὺ λεατ?” ἀρ ριαο. “Nι ρεανδαρ,”  
       ἀρ ρί, “ἀέτ ραοίλιν ζυριαβ νάρι λαιρ τεαέτ να βαρ λάτδαιρ-ρε  
       ἰ νοιαὶὺ ἀοντῖςτε ρέε ελαίμ.” “Nι νάρι,” ἀρ ιαν-ραν, “ὀιρ  
 2405    vo-ὀέαναιμνε ἀν nι céanna.” Τέτο ιομορρῖο ριρ ζαέ n-ἀον  
       aca ρά ρεαέ ραν ζκοίλλ; ιρ vo céangail uile ιαν, ιοννυρ ζο  
       ρυζ ἰ n-ἀονcéangal vo λάτδαιρ ρεαρ ὕλαὺ ζο hEámain ιαν,  
       ἀζυρ πισφφῖςτῖρ vo ἡμαίεῖβ ὕλαὺ εῖεαν ἀν νόιολ vo-ὀέαναν  
       ὀόιβ. Ἀουβριανδαρ uile ὀ’ἀοιμῡέιν βάρ vo ἐαβδαίτε ὀόιβ.  
 2410    “Nι hamlaίὺ ιρ cóir,” ἀρ Μαέα, “ὀιρ vo buὸ claonau  
       ρεαέτα ριν; ἀέτ ναοιέταρ ιαν ἀζυρ τυζέταρ ορρῖα ράιέ vo  
       έόγβαίλ ναμ-ρα βυρ ρρῖομῡεάταρ von ἐύιγεαὺ ζο βρῖάέ.”  
       Λειρ ριν βεανδαρ Μαέα ἀν vealζ ὀιρ vo βίὸὺ ραν mbrat  
       vo βίὸὺ ρά n-a βρῖάζαισ ἀμαέ, ἀζυρ vo έομῡαιρ λειρ ρόιρ na  
 2415    ρῖάτα ρά hέιγεαν vo éloinn Ὀιοτορβα vo έόγβαίλ. Eámain  
       ιομορρῖο ζῡιρμῡεταρ von ρῖάιέ. Eó, céana, ainm vo ὀεαλζ,  
       ἀζυρ muin, βρῖάιζε; ζονανὸ ve ριν ρῖάιὸτεταρ Eámain .i. eo  
       múin, ριρ ἀν ρῖάιέ. Nó ιρ uime ζῡιρτεταρ Eámain οἰ ó  
       Eámain Mάέα .i. bean Cpuinn mic Aónamain; ἀζυρ ρά  
 2420    hέιγεαν von mnaoi ριν να hαιμῡεοιν oul vo cómruic ρέε  
       heáaib Cóncaubair ρίος ὕλαὺ, ζυρ ράριυῖς ιαν ἀζυρ ἰ τορρῖαέ;  
       ἀζυρ ἰ ζεανν na ρεῖβε ρυζ ρί mac ιρ mgean; ἀζυρ τυζ  
       a mallacέτ ὀ’ρεαριβ ὕλαὺ, ζονανὸ ve ριν τῡιυῖς ἀν ceap  
       naoívean ορρῖα; ἀζυρ vo βί ἀν ceap ροιν ορρῖα ρέε ρέε naoi  
 2425    ρῖος .i. ó Cóncaubar ζο ρῖαίτεαρ Mάίλ mic Roépuíve

forest in Burenn, cooking a wild boar. The sons of Diothorba asked news of her, and gave her a portion of the meat. She told them all the news she had.

And then one of the men said that the leper had a beautiful eye, and that he desired to lie with her. Thereupon he and Macha retired into the recesses of the wood, and Macha bound this man and left him there, and returned to the rest. And they questioned her, "Where didst thou leave the man who went with thee?" said they. "I know not," said she; "but I think he feels ashamed to come into your presence after embracing a leper." "It is not a shame," said they, "since we will do the same thing." Thus she went into the wood with each of them in turn; and she bound them all, and so took them bound together before the men of Ulster at Eamhain; and she asked the Ulster nobles what she should do with them. They all said with one accord that they should be put to death. "That is not just," said Macha, "for that would be contrary to law; but let them be made slaves of, and let the task be imposed on them of building a fort for me which shall be the capital of the province for ever." Thereupon Macha undid the gold bodkin that was in the mantle on her breast, and with it measured the site of the fort which the sons of Diothorba were obliged to build. Now, the fort is called Eamhain *eo* being a word for 'a bodkin,' while *muin* means 'the neck,' and hence the fort is called Eamhain, that is, *eo mhuin*. Or, it is called Eamhain from Eamhain Mhacha, that is, the wife of Cronn son of Adhnaman. Now this woman was forced against her will to run with the horses of Conchubhar, king of Ulster; and she, though pregnant, outran them; and at the end of the race she gave birth to a son and a daughter; and she cursed the men of Ulster, whence they were visited with the pangs of labour; and these pangs continued to afflict them during nine reigns, that is, from Conchubhar to the reign of Mal son of Rochruidhe. Eamhain accordingly



Eamhain, amlaio rín, .i. amhain; amh, agh a úilteas naé  
don muigh Macá mu'n am roin, aét vial; gonaú ve riáutear  
Eamhain mhaá iáir an gcéadfaio-re. Do marbhad Macá  
mionghraú iáir rín lé Reáctair Ríghéar.

2430 Do gab Reáctair Ríghéar mac Luighéac Láighe mic  
Eoáac mic Oilioilla rín mic Airt mic Luighéac Láimhéar  
mic Eoáac Uairéar vo riol Éirí riogháct Éireann ríce  
bliádan. Ir uime ghoiréar Reáctair Ríghéar ve .i. rígh  
véar vo bi áige .i. bun riúge veir; aghur ir lé hUgaine Móri  
2435 vo marbhad i riogháil a buimíge é.

Do gab Ugaine Móri mac Eoáac buadaiú mic Duac  
Lághuig mic Riáac Tolghaiú mic Muiréadaiú Bolghaiú  
mic Simeoin bhuic mic Aoúain ghlair mic Nuadac rín fáil  
mic Gialléad mic Oilioilla Óléadoin mic Siorna Soghlaiú  
2440 vo riol Éireamhain riogháct Éireann veic mbliádan ríceas,  
nó vo riú riúinge oile, dá ríct bliádan. Ir uime ghoir-  
éar Ugaine Móri ve, vo bhuig gur móir a fliáctear, óir vo  
bi cur ar oileánaiú iáiréar Eoiria áige; aghur vo bádar  
cúigear ar ríct vo éloinn agh an Ugaine rín, mar atá vial  
2445 ir ríce vo éloinn mac ir tuiar ingean. Ar bfuáir von éloinn  
rín vo gab gac don riob fá leit buvéan 'n-a riáir féin.  
Aghur an tan vo beirí riáiréar Éireann leo, mar a mbioú  
mac riob anocht, vo bioú an mac oile amárac ann. Mar rín  
voib riáir i riáir ionnuir gac taob 'n-a vtuígaor áiréú go  
2450 gcaictí leo a mbioú vo biáú ir vo lón ann. Aghur mar  
tuígaor rín Éireann rín va n-áir vo cúdar vo éiríneamh  
an voéar rín iur an rígh Ugaine. Aghur ir é ní ar ar  
éiríneadar leat ar leat Éirí vo rióinn i gcúig rannaiú  
ríceas, aghur a mír féin vo táiréar va gac don von éloinn  
2455 rín vo, aghur gan ar bhuic vo neac riob caiteamh ar cúir  
a éirí; gonaú uime rín vo rinne ríle éirí an rann-ro:

Ugaine uallac amha,  
vial ba bhuig buadac banba;  
Rannas a éanna go ceair  
Éirí i gcúig ranna ríceas.



is the same as *amhaon*, *amh* denying that it was but one, it being two, Macha gave birth to on that occasion. And hence it was called Eamhain Mhacha, according to this opinion. After this, Macha Mhongruadh was slain by Reachtaidh Righdhearg.

Reachtaidh Righdhearg son of Lughaidh Laighdhe, son of Eochaidh, son of Oilill Fionn, son of Art, son of Lughaidh Laimhdhearg, son of Eochaidh Uaircheas of the race of Eibhear, held the sovereignty of Ireland twenty years. He was called Reachtaidh Righdhearg from his having a red fore-arm, that is, the end of a red fore-arm; and he was slain by Ughaine Mor to avenge his foster-mother.

Ughaine Mor son of Eochaidh Buadhach, son of Duach Laghrach, son of Fiachaidh Tolgrach, son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodhan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghlach of the race of Eireamhon, held the sovereignty of Ireland thirty years, or according to others forty years. He was called Ughaine Mor, as his reign was great, since he held sway over the islands of western Europe; and this Ughaine had twenty-five children, namely twenty-two sons and three daughters. When these children grew up, each of them had a special retinue; and when they went on free circuit round Ireland, where one of the sons stayed at night, another son stayed on the morrow. Thus they went on in succession, so that wherever they directed their steps they exhausted all the food and provisions in the district. And when the men of Ireland observed this, they went to complain of this injury to Ughaine, the king. And it was mutually agreed on to divide Ireland into twenty-five parts, and to give each of these children his own part, and not to permit any one of them to be a burden to another's portion. Hence some poet composed this stanza:

Ughaine the proud, the noble,  
Whose victorious dwelling was Banbha,  
His children divided rightly  
Erin into twenty-five portions.

Δγυρ ιρ υο ρέιρ na ρονna ροιρ υο τόγδαοι ciopéana ιρ  
 ουαλγαίρ va γαc ριγ va ραιβε aρ éρiunn ρεαó τρι céaυ  
 βλιαóan, μαρ aτά ó aιμiρiρ uγaιne γo hαιμiρiρ na γcúigeaóac  
 υο mαιρi ρé λιnn eoóac ρειóλιγ υο βειc 'n-a ριγ éρiεann,  
 2465 aímáil aυειρ an ρile ρan ρann-ρo:

τρι céaυ βλιαóan, buan an oíl,  
 γo oτάngavap cóigeaóaiγ;  
 cóigeap γan éρiεeai ' γopí  
 ρonnpao éρiunn uγaiui.

2470 ιρ é eoóaió ρειóλιó υο ροιnn cúigeaóa éρiεann ioir an  
 oρuiing-ρe ρiop. Tυγ Cúigeaó uλαó υο ρεapγup mac léioe.  
 Tυγ Cúigeaó λαιγean υο ρoppa mac ρεapγupa ρaiρiγe.  
 Tυγ va Cúigeaó Muían υο Tiγeapnac Téioβeanncac mac  
 λuóca ιρ υο Óeaγaió mac Sin. Tυγ μαρ an γcέαvna Cúig-  
 2475 eaó Connacé υο éρiúρ, μαρ aτά o'fíoiac mac ρéig o'eoóaió  
 aλλao ιρ υο Tinne mac Connriac, υο ρέιρ μαρ éuiρεam  
 ρiop va éip ρo an tan λαιβeopam aρ íλaiτέap eoóac ρειóλιγ  
 ρéiρ. Δγυρ ní λuγaiue υο bí an ροinn ρiρ éloiρne uγaιne aρ  
 éρiunn γo nveacávap clann uγaιne γan ílioct acé vιap,  
 2480 μαρ aτά Coβécac Caol mβpεaγ ιρ λaoγaipe. Loric ó oτάiuiγ  
 a mαιpεann υο íiol éρiεamóin. Δγυρ ιρ lé baóβcáió mac  
 eaóac buaóaiγ a vεapíβpácaρi ρéiρ υο μαρbaó uγaιne  
 móρi i oTealaiγ an éopcaρi; aγyp ní ραιβε ρéiρ i ρiγe  
 n'éρiεann acé lá γo leié an tan υο μαρbaó lé λaoγaipe  
 2485 Loric é i noíogaiλ a acap.

And it was according to these divisions that rents and duties used to be paid to every king who reigned in Ireland for three hundred years, that is, from the time of Ughaine to the time of the provincials who lived when Eochaidh Feidhlioch was king of Ireland, as the poet says in this quatrain :

Three hundred years lasting the reproach,  
Until the provincials arose,  
Five without faith in their hearts,  
Shared between them Ughaine's Erin.

It was Eochaidh Feidhlioch who divided the provinces of Ireland amongst the following. He gave the province of Ulster to Fearghus son of Leide ; he gave the province of Leinster to Rossa son of Fearghus Fairrge ; he gave the two provinces of Munster to Tighearnach Teidbheannach son of Luchta, and to Deaghaidh son of Sin ; similarly he gave the province of Connaught to three, namely, to Fidhic son of Feig, to Eochaidh Allad, and to Tinne son of Connraidh, as we shall hereafter set forth when we are treating of Eochaidh Feidhleach's own reign. Still this division of Ireland among the children of Ughaine held good until the children of Ughaine had died without issue, except two, namely, Cobhthach Caol mBreagh and Laoghaire Lorc, from whom come all that survive of the race of Eireamhon. And Ughaine Mor himself was slain by Badhbhchaidh son of Eachaidh Buadhach his own brother in Tealach an Choscair. But Badhbhchaidh held the sovereignty of Ireland only a day and a half when he was slain by Laoghaire Lorc to avenge his father.



## XXIX.

Do gab Laoḡaire Loric mac Uḡaine mṓir mic Eadac  
 buadaiḡ mic Duac Laḡraiḡ mic Fiadac Tolḡraiḡ mic  
 muireadaiḡ bolḡraiḡ mic Simeoin bḡic mic Doḡáin ḡlair  
 mic Nuadac Finn Fáil mic ḡiallcaḡa mic Oilolla ólcaoin  
 2480 mic Siopinac ḡaoḡlaiḡ vo fíol éireamóin ríogaḡt éireann oá  
 bliadain. Ceḡrai Cpuḡac ingean ríogaḡt Fpangc bean Uḡaine  
 mṓir máḡair Laoḡaire Luirc 1r Cóbḡaiḡ Caol mḡreacḡ.  
 Aḡur 1r uime ḡairḡear Laoḡaire Loric ve, ionann Loric 1r  
 fionḡal Aḡur vo rinne Laoḡaire feall ar baḡbcaḡo mac  
 2495 Eadac buadaiḡ ḡur ve rin vo lean an forainn ve .i. Laoḡ-  
 aire Loric. 1r lé Cóbḡac Caol mḡreacḡ a veapbḡáḡair fén  
 vo marbaḡo Laoḡaire Loric 1 nḡionn Ríogaḡ ar bpuac na  
 beapba.

1r amlaḡo ionoprio vo bí Cóbḡac Caol mḡreacḡ Aḡur é aḡ  
 2500 reapḡaḡo tḡé formaḡo ré Laoḡaire Loric fá ríogaḡt éireann  
 vo beḡ aḡe; Aḡur mar vo cualaḡo Laoḡaire eirean vo beḡ  
 éaḡcpuaḡo táimḡ buḡean aḡmḡa oá ionnpuḡe. An tan  
 vo éonnpair Cóbḡac é, 1r ead aḡubairḡ ḡur ḡpuacḡ oá  
 bḡáḡair an neimioḡt ḡnáḡac vo bíoḡ aḡe ar fén vo fíor 1r  
 2505 nac tḡeaḡo oá láḡair ḡan rluacḡbuḡoin. “Ni mḡrḡe,” ar  
 Laoḡaire, “ciocḡaḡo mḡre ḡo ríogaḡ vo láḡair an céirfeacḡt  
 aḡir ḡan buḡoin aḡmḡa im fíocair.” Leir rin ceileabḡair  
 Laoḡaire vo Cóbḡac. Oála Cóbḡaiḡ, vo rinne comairle ré  
 vḡaoi vo bí ‘n-a fíocair cionnpur vo-ḡeabḡaḡ a bḡáḡair ré a  
 2510 mḡapbaḡo. “1r ead 1r inḡeanta,” ar an vḡaoi, “bḡr bḡeḡe  
 vo léḡean cuḡat Aḡur vḡl 1 n-eilicḡiom amail mḡapb Aḡur  
 rcaḡla vo cuḡ ḡo Laoḡaire air rin, Aḡur ciocḡaḡ ar beaḡán  
 buḡone vḡot fíor Aḡur ar vḡeaḡt vo láḡair oó luḡpḡo ar

## XXIX.

Laoghaire Lorc son of Ughaine Mor, son of Eochaidh Buadhach, son of Duach Laghrach, son of Fiachaidh Tolgrach, son of Muireadhach Bolgrach, son of Simeon Breac, son of Aodan Glas, son of Nuadha Fionn Fail, son of Giallachaidh, son of Oilill Olchaoín, son of Siorna Saoghalach of the race of Eireamhon, held the sovereignty of Ireland two years. Ceasair Chruthach, daughter of the king of the French, wife of Ughaine Mor, was the mother of Laoghaire Lorc and Cobhthach Caol mBreagh. And he was called Laoghaire Lorc, for *lorc* means 'murder of a kinsman'; and Laoghaire treacherously slew Badhbhchaid, son of Eachaidh Buadhach, whence he got the name Laoghaire Lorc. Cobhthach Caol mBreagh, his own brother, slew Laoghaire Lorc at Dionn Riogh on the brink of the Bearbha.

It happened that Cobhthach Caol mBreagh had been pining through envy of Laoghaire Lorc on account of his holding the sovereignty of Ireland; and when Laoghaire heard that he was sick, he came with an armed force to visit him. When Cobhthach saw him, he said it was sad that his brother always had a suspicion of him and would not come into his presence without an escort. "Not so," said Laoghaire; "I will come peacefully into thy presence the next time unattended by an armed escort." Thereupon, Laoghaire bade farewell to Cobhthach. Now Cobhthach took the advice of a druid who was with him as to how he could lay hold on his kinsman to kill him. "What thou hast to do," said the druid, "is to feign death, and go into a bier as a corpse, and to send word of this to Laoghaire; and he will come to thee with only a small escort; and when he will



vo cóirp vót éaoimeasú ašur taðbairi rciān i n-íoctari a bñonn  
 2515 ašur marbēari leat mari rin é." Ari gcriócnugadú marbēa  
 laogārie amlaiú rin lé Cobēac vo marbāú Oilill áine mac  
 laogārie lé Cobēac, ašur iar nveānaān na ngnioān roin vó  
 fuāiri a ílāinte. Tug fór fá veāria leānā óg vāri b'āinn  
 maon fá mac v'Oilill áine vo taðbairt va láctāiri, ašur tug  
 2520 airi mīri vo cñioūe a aēari ir a íeānaēari v'ite ir lucóg zo  
 n-a lor vo ílogadú, ašur táinnis von véirtin vo gāb an leānā  
 zuri beānāú a uilabñia úe; ašur ari mbeit balb vó rcaoirir  
 Cobēac uaiú é. Tmāllāiri an leānā zo Corca Ūuibne zuri  
 cōmnuis íeal i bñocāiri Scoiriāc fá ri ari an gcrió rin; ašur  
 2525 tmāllāiri ar rin von ííāingc zo naonbāri vo cúveāctāin  
 mari don iur; aēt ce aveiriū vñong íe íeānēur zuriāb zo  
 cñic Árimenia vo cúaiú. Ašur vo noētauari an buivēan vo  
 cúaiú laiur zuri b'ē vāāna ríog éíreānn é; ašur táinnis ve rin  
 zo nveāriāa ri ííāingc taoiríeāc teāglāis ari a mūinnitiri úe,  
 2530 ašur vo éiriis iomaū áitiri leiur, ionnuir zo vtáinnis ve rin zo  
 riāibe iomriāú mōri ir oiriūeāricar aūbāi i nēiriūnn airi; uime  
 rin zuri leānauari mōriān v'íeāriāb éíreānn von ííāingc é.  
 Ašur vo íuiriis ānn íeal fáva va āimiri.

Vo gāb Cobēac Caol mbñeāg mac ušāine mōiri mic  
 2535 eācāc ūuāūāis vo íiol éíreānāōin ríogācē éíreānn veic  
 mbliāūna ícēao, nó vo rēiri ūñuinge oile, caogāū bliāūan.  
 Ceāriāri cñuēac mgeān ríog ííāingc fá mātāiri vó. Ir uime  
 gāiriēari Cobēac Caol mbñeāg úe .i. galāri tñom vo gāb é  
 tñe íorimāū íe n-a vēāriūbñāctāiri laogārie lorir fá ri  
 2540 éíreānn iorime rēin, ionnuir zo nveācāiú i rēirgñiūe ir zuri  
 tñeīs a cúv fola ir feola uile, zuri cāol é; ašur māg  
 bñeāg āinn na háite 'n-a riāibe 'n-a luiše, zo vtugadú Caol  
 mbñeāg airi uime rin; ašur vo marbāú an Cobēac-ri lé  
 labñiāiū loingíeāc mac Oiliolāa áine i nŪionn Ríog oróce  
 2545 nnoūāg mōri i nñiošāil a aēari ašur a íeānaēari vo



come into thy presence, he will lie on thy body lamenting thee, and do thou stab him in the abdomen with a dirk, and thus kill him." When Cobhthach had in this manner finished the killing of Laoghaire, he slew also Oilill Aine son of Laoghaire; and he recovered his health after he had done these deeds. He also commanded a young lad whose name was Maon, the son of Oilill Aine, to be brought into his presence, and made him eat a portion of his father's and grandfather's hearts, and to swallow a mouse with her young. But the child lost his speech from the disgust he felt, and when he became speechless Cobhthach let him go. The child proceeded to Corca Dhuibhne, where he resided for a time with Scoiriath, who was king of that country, and thence went to France with a party of nine, though some seanchas say that it was to the country of Armenia he went. And the party who accompanied him declared that he was heir to the kingdom of Ireland; and from this it came to pass that the king of the French made him leader of his household guards; and he became very successful, and so was much talked about, and his fame was great in Ireland; and consequently many Irishmen followed him to France. And he remained there a long time of his life.

Cobhthach Caol mBreagh son of Ughaine Mor, son of Eachaidh Buadhach of the race of Eireamhon, held the sovereignty of Ireland thirty years, or, according to others, fifty years. Ceasair Chruthach, daughter of the king of the French, was his mother. He was called Cobhthach Caol mBreagh, for a severe disease afflicted him through envying his brother Laoghaire Lorc, who was king of Ireland before him, so that he got into decline, and his blood and flesh melted away, so that he was thin; and Magh Breagh is the name of the place in which he lay sick, and hence he was called Caol mBreagh; and this Cobhthach was slain by Labhraidh Loingseach, son of Oilill Aine, at Dionn Riogh, on the eve of greater Christmas, to avenge his father

marbhad leir-fean; gonaó tñio rin vo minne rle éigin an  
mann-ro:

2550

Labhairt Loingreac, lón a líon,  
Ro oir Cobéac i nDionn Ríog;  
So rluag Laiagneac tar linn lín,  
Óioó ro haimmúgeacó Laióin.

Vo gab Labhairt Loingreac mac Oilíolla Áine mic Laoḡ-  
aíre Luíic mic Uḡaine Móiri vo ríol Éireamóin ríogacé  
Éireann veic mbliadna, gur éuit lé Meilge mac Cobéac  
2555 Čaol mbreac. Agus ír é ní va vćainis a breacacó ón  
břrainis go héirinn, gíacó éagmarac cúg Moiriac ingean  
Scoilac ríog chíce břear Moiric i n-iarćari Mumán vó, ar  
méio na clú ír na vćarćar vo bí air. Ollmúgćear lé  
Ćrairćine Ćrairćie, oirćieac vo bí rán am roin i néirinn, ríe  
2560 vól 'n-a óiacó von řrainis agus iomac vo řrécicb geanaíla  
leir marí don ríe laoió cumainn 'n-ar noć rí vóḡainne a  
vóḡmarie vo Míon; agus rínnir porć ríćbinn ar a Ćrairć ar  
ríoćain na řrainis vo Ćrairćine an ćan ríainis marí a  
ríaiće Míon; agus řabair an laoió cumainn vo minne  
2565 Moiriac ingean Scoliac vo Míon. řabair an oirćar roin  
lúćḡáia ríe hoirćieacó Ćrairćine é go noibairć gur binn  
leir an laoió ír an porć; agus ar n-a Ćlor roin va munnćir  
ír vo Ćrairćine, vo řuirćear rí řrainis rá Ćongnaí rluag  
vo Ćabairć vó rá Ćeacć vo buain a chíce řéin amac; agus  
2570 cúg an rí líon caílaig vó .i. vó Ćeacć ar ríćio Ćeacć; agus  
ćraílaio ar mui; agus ní haitćirćear a beag va řćealaib  
gur řabacćar cuan ag loc řarman; agus ar vćigecć i  
vćir vóib řuaracćar řćeala Cobéac Čaol mbreac vo beic i  
nDionn Ríog go n-iomac v'uarćib Éireann 'n-a řóćair; agus  
2575 leir rin ćraílaio vo ló ír v'oirće go vćugacć amur long-  
řoirć ar gur marbćar Cobéac marí don rir na huairćib  
rin. Ír ann rin vo řarćuirć vćaroi vo bí ran mbuirćin cía



and grandfather whom he had slain. On this some poet composed this stanza :

Labhraidh Loinseach, sufficient his army,  
He slew Cobhthach in Dionn Riogh ;  
With the lance-armed host beyond the sea-water,  
It was from these that the Lagenians were named.

Labhraidh Loingseach son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland ten years ; and he fell by Meilge son of Cobhthach Caol mBreagh. And the way in which he was allured from France to Ireland was that Moiriath daughter of Scoiriath, king of the territory of Feara Morc in west Munster, conceived a violent passion for him on account of the greatness of his name and fame. She equipped Craiftine the harper, a musician who was in Ireland at the time, that he might go after him to France with many love-presents, together with a love-lay in which she set forth the intensity of her passion for Maon ; and when Craiftine arrived in France, he played a very sweet tune on his harp when he came to where Maon was, and sang the love-lay which Moiriath daughter of Scoiriath had composed for Maon. He was so delighted with Craiftine's playing that he said he considered the song and the tune melodious ; and when his followers and Craiftine had heard this, they besought the king of the French to give him an auxiliary force so that he might go and regain his own territory ; and the king gave him a fleetful, that is, two thousand two hundred, and they put out to sea ; and no tidings whatever are given of them till they put into harbour at Loch Garman ; and when they came ashore, they learned that Cobhthach Caol mBreagh was in Dionn Riogh and many of the Irish nobles with him, and thereupon they marched day and night, and attacked his fortress, and slew Cobhthach together with these nobles. It was then that a druid who was in the fortress inquired



vo minne an orḡain rin. “An loingread” ar an fear amuig.  
 “An labhair an loingread” ar an vrasoi. “Labhair” ar an  
 2580 fear oile. Sonad ve rin vo lean Labhair loingread mar  
 fḡrainm vo mḡaon ó foin i lé. Agus ir leir vo mḡad  
 laighe leatḡlaḡa ar vcur i néirinn; ionann iomḡrio  
 laighe ir pleagḡa ar a mbíoir cinn leatḡlaḡa iḡrainn;  
 agus ó na laighib rin ḡairmtear laigin vo luct cúigib  
 2585 ḡailian rin a mḡirtear Cúigead laighean amú. Sonad  
 va veairbad rin agus v’faiḡneir nuimpead an tḡlaig  
 tḡmḡ lé Labhair loingread ón bḡrainḡc atá an file ran  
 rann-ro:

2590                   Vá céad ar fiéir céad ḡall,  
                       ḡo laighib leatḡa leo anall;  
                       Ó na laighib rin ḡan oil  
                       ḡairmtear laigin vo laighib.

Ar marbad iomḡrio Cobḡaig Caoil mḡreag vo Labhair  
 loingread agus ar noul i reilb éiréann vó, téir féin ir  
 2595 Cḡairtine v’ionḡruighe ar mḡiriat inḡin Scoiriat inḡin mḡ  
 cḡice bḡear Morc, an leannán léir cuiréad Cḡairtine va  
 fḡor von fḡrainḡc. Vo pór Labhair i, agus ir i fá mḡḡan  
 aighe an ḡcén vo mḡir.

Ir é fáit iomḡrio fá nveacáir mḡaon mḡ mḡirtear  
 2600 Labhair loingread von fḡrainḡc vo bícin a ḡaol mḡ mḡ  
 fḡrainḡc; óir fá hí inḡean mḡḡ fḡrainḡc, Cearair Cḡutad a  
 hainm, fá bean v’uḡaine mḡir ir fá mḡair va éloinn,  
 mar atá laogairie loir ir Cobḡad Caoil mḡreag agus mac  
 mic von laogairie loir roin Labhair loingread. Sonad  
 2605 tḡir n-a ḡaol mḡ fḡrainḡcib vo cúair ar a ḡcomairce.

Aóbar oile fḡir fá nveacáir von fḡrainḡc reod vula i  
 vḡir oile; vo bḡig ḡo raiḡe rann cinnḡe commbáirde vḡir  
 laighib ir fḡrainḡaig. Vo bíó iomḡrio rann cinnḡe carav  
 aḡ ḡad cúigead i néirinn von leir éall v’faiḡrḡe, mar atá  
 2610 vḡir élanḡaib Néill ir Albanag, vḡir fḡearaib Mumán ir

who had executed that slaughter. "The mariner" (An loingseach), replied the man outside. "Does the mariner speak?" asked the druid. "He speaks" (Labhraidh), said the other. And hence the name Labhraidh Loingseach clung to Maon ever since. And it was he who first made in Ireland spears with broad greenish blue heads; for *laighne* means spears having wide green-blue iron heads; and from these spears the name Laighin is given to the people of the province of Gaillian, which is now called the province of Leinster. And the poet proves this, and sets forth the number of the host which came with Labhraidh Loingseach from France, in the following stanza:

Two hundred and twenty hundred foreigners,  
With broad spears they came over;  
From these spears without flaw  
The Leinstermen are called Laighin.

Now when Labhraidh Loingseach had slain Cobhthach Caol mBreagh, and had taken possession of Ireland, he went along with Craiftine to visit Moiriath daughter of Scoiriath, king of the territory of Feara Morc, the lady-love who sent Craiftine to France to visit him. Labhraidh married her, and she was his queen during life.

Now the reason why Maon who was called Labhraidh Loingseach went to France was his relation to the king of the French. For a daughter of the king of the French called Ceasair Chruithach was the wife of Ughaine Mor and mother of his children, namely, Laoghaire Lorc and Cobhthach Caol mBreagh; and Labhraidh Loingseach is a son's son to that Laoghaire Lorc. And it was on account of his relation to the French that he sought their protection.

Another reason why he went to France rather than to another country is that there was a special friendly understanding between the Leinstermen and the French. Indeed every province in Ireland had formed a special friendly alliance beyond the sea, as the alliance between clann Neill and the



Sacraim, ioiri uiletaibh ir Earpáinigh, ioiri Connáctuibh ir  
 b'neachtuibh ir ioiri Laignibh ir Fhianghaigh, a máil a veiri Seán  
 mac Torra uí Maoilcónaigh ariosoie éiríeann ní reanóir  
 rna mánnaibh-re ríor:

2615

Fhíche gac na corháilear,  
 Sion guribh ionann a mbunad;  
 uí néill aghur Albanais;  
 Sacraim aghur ríi Múthan;

2620

uilead aghur Earpáinigh;  
 Coimnne cogad gac fhíche;  
 Connáctais ir b'riotáinigh;  
 Laignin lé Fhianghaibh fhíche.

Táinig von cóimmbáir vo bí ioiri na cúigeaibh ir na  
 críocha réamháiríte go maibhe corháilear 'n-a mbéaraibh  
 2625 eatorra leat ari leat vo réiri an éiríveara ir an cumáinn  
 vo bí ní céile aca.

Bíod a ríor aghat, a léagtóir, gurab ari loirg an Labhairt  
 loingirigh-re atáir a maireann vo na ríor-Laignibh vo ríol  
 éiríamóin aet ó Nualláin táinig vo ríloet Cobéais Cáoil  
 2630 m'breag. Ag ro ríor na ríomhloinnite táinig vo Laignibh,  
 mar atá ó Concúbair Fálge go n-a gablaibh gemealac  
 Caománais Tuatailais b'rianaigh Mac Siolla páirais  
 ó Duinn ó Diomaraigh ó Duibhóir muintear Ríam ir gac  
 géag vair gablaigh ó na ríloinnitibh rin. Ó Cárdaoir mór  
 2235 tángadair uiríor Laignean; gívead ní uair táinig Mac  
 Siolla páirais, óir vo rcar Mac Siolla páirais ir é  
 réim ní céile ag b'nearal b'neac mac Fiacac Forbhuic, an  
 ceatramad glúin véag ó Cárdaoir ruar. Dá mac iomoirio  
 vo bí ag an mb'nearal-ro mar atá Luğair Lóiríonn ir  
 6640 Connla; aghur vo ríonnead Cúigead Laignean ioiri an viar  
 roin, mar atá ó b'nearal ríor ag Luğair ir ag a ríloet, aghur  
 ón b'nearal ríar ag Connla ir ag a ríloet. Sonad ag



Albanians, between the Munstermen and the Saxons, between the Ultonians and the Spanish, between the people of Connaught and the Welsh, as John son of Torna O Maolchonaire, chief professor of seanchus in Ireland, says in the following stanzas :

Each is allied to its like,  
Though they be not of the same stock ;  
The Ui Néill and the Albanians ;  
The Saxons and the Munstermen ;

The Ultonians and the Spaniards,  
The battle-stay of every district ;  
The Connaughtmen and the Welsh ;  
The Leinstermen allied to the French.

From this alliance between the provinces and the above-named countries they became mutually assimilated in manners according to their friendship and affection for one another.

Know, O reader, that all true Leinstermen that survive of the race of Eireamhon are descended from this Labhraidh Loingseach, except O Nuallain who sprang from Cobhthach Caol mBreagh. The following are the principal families that sprang from the Leinstermen, namely, O Conchubhar Failghe with his family branches, O Caomhanaigh, O Tuathalaigh, O Branaigh, Mac Giolla Phadraig, O Duinn, O Diomasaigh, O Duibhidhir, muinntear Riain, and every branch that sprang from these families. It was from Cathaoir Mor that most of the Leinster families sprang. But it was not from him that Mac Giolla Phadraig sprang, since Mac Giolla Phadraig and himself separated in pedigree from one another at Breasal Breac son of Fiachaidh Foibhric, the fourteenth ancestor from Cathaoir upwards. Now this Breasal had two sons, namely, Lughaidh Loithfhionn and Connla ; and the province of Leinster was divided between these two : thus Lughaidh and his descendants obtained from the Bearbha eastward, and Connla and his descendants from the Bearbha westwards. These sons and

ruithiúgadh na mac-ro ir na ionna atá an rann-ro ar an  
 uaidin uaidin corac, 'Naomhfeandur naomh Inge fáil':

2845

Luaidh ir Connla gan éirí,  
 Dá mac do bheagal bheag náir;  
 Oghuige ó Connla na gcneadh,  
 Luaidh reanaidh lúigean.

Ó Luaidh fós tánghadair muinnteari Óuibídhir, aghur an  
 2850 cúigeadh glúin ó Caidoiri mórí ruar reardair féin ir Caidoiri  
 mé céile. Caidoiri mórí ionomho mac Feidlimid Fionniglaigh  
 mic Cormaic Sealtá Sealt mic Níá Corb mic Conchob-  
 mac don Coincób-ro Cairbre Cluitiochair ó bfuil Ó Uib-  
 ídhir; aghur ó Náti mic Chiothédair mic Éanna Cinnfealaigh  
 2855 an reatmadh glúin ó Caidoiri mórí anuair tánghadair muinnteari  
 Ríadair.

An uair mac éanna o'ugaine mórí ar a uadair fliocht  
 mar atá Cobdác Caol mbeag, ir ar a fliocht atáir ríol  
 gcuinn uile iorí fliocht Fiacác Sraibteine ir Eodáir Dóim-  
 2860 léin ir gac cmaid coibneair oile uair fár ó Conn, amail  
 cuimream ríor uair éir ro i gcraobrcadoileadh mac Mileadh.

these divisions are set forth in the following stanza from the poem which begins, 'The sacred history of the saints of Inis Fail':

Lughaidh and Connla without vexation,  
Two sons of Breasal Breac the noble;  
The Ossorians sprang from Connla of the wounds,  
Lughaidh is ancestor of the Lagenians.

From Lughaidh also sprang O Duibhidhir; and they separated from Cathaoir in pedigree at the fifth ancestor from Cathaoir upwards. Now, Cathaoir Mor was son of Feidhlimidh Fíorurghlas, son of Cormac Gealta Gaoth, son of Nia Corb, son of Cu Chorb. And a son of this Cu Chorb was Cairbre Cluithiochair, from whom is O Dubhidhir; and from Nathi son of Criomhthann, son of Eanna Cinnsealach, the seventh in descent from Cathaoir Mor, came muinntear Riain.

Now, the second son of Ughaine Mor who had issue was Cobhthach Caol mBreagh. From him sprang all the race of Conn, both the descendants of Fiachaidh Sraibhtheine and of Eochaidh Doimhlen, and every other branch that sprang from Conn, as we shall set down hereafter in the genealogy of the sons of Milidh.



## XXX.

Léagtar ar labhairt loingreas gurab cuma éluar gcapall  
 vo bi ar a éluarab; agus uime rin gac don vo bioú ag  
 bearrad a fuilc, vo marbad vo lárar é, v'fáitcior go  
 2685 mbiaú fíor na hainme rin aige ná ag donuime eile. Fá  
 gnát leir iomorro é féin vo bearrad gacá bliadna, mar  
 atá a mbioú ó n-a óa éluar fíor va gnuais vo éaracú óe.  
 Fá héigean cianncúir vo cúir va fíor cia va roicéad an ní  
 vo bearrad gacá bliadna, vo bpiú go gcleacatú bár vo  
 2670 éabhairt va gac don va mbearrad é. Áct céana tuicir an  
 cianncúir ar donmac baintreabéaige vo bi i n-eairi a  
 haoiré agus i ag áitigad lár ní longpóir an píoú.  
 Agus mar vo éualar an cianncúir vo tuicim ar a mac  
 táinig vo gúiré an píoú ag a iarrad ar gan a haonmac  
 2675 vo báruad agus i caoir nír vo flioct. Seallair an ní ói  
 gan an mac vo marbad va nveairad nún ar an ní vo  
 éiréad ir gan a noctad vo neac go bár. Agus iarr mbeair-  
 ad an píoú von macaom vo bi cormac an nún rin ag  
 rabad 'n-a éoir gur b'éigean vó beir i luige oéair go  
 2680 nacar gab leigear ran bir gneim óe. Ar mbeir i bfar  
 i gpióiré vó cig vroi veigéolac va fíor agus innir  
 va mátar gurab cormac rceoil núnva fá haóbar cinnir  
 vó, agus nac biaú rlan go noctad a nún vo ní éigin;  
 agus avubairt nír ó vo bi v'fíacáir air gan a nún vo  
 2685 noctad vo úime vól i gcomgar céirre man, agus tillead  
 ar a lár ní óeir agus an céavóirann vo teigéamad vó vo  
 agallma, ir a nún vo léigean nír. Ir é céavóirann carla  
 vó, roileac móir, gur léig a nún ma. Leir rin rceirir  
 an corcéar cinnir vo bi fá n-a bpoimn, go maibe rlan  
 2690 vo lárar, ag tillead go teac a mátar car air vó. Áct  
 céana go gno va éir rin carla gur bpiéad ciuit éirir-  
 tine agus téir v'íarrad aóbar ciuite go vcarla an  
 troileac céana níri léig mac na baintreabéaige a nún

## XXX.

We read of Labhraidh Loingseach that his ears were like those of a horse ; and hence he used to kill on the spot everyone who cut his hair, lest he or anyone else might be aware of this blemish. Now he was wont to have his hair cropped every year, that is, to have cut off the part of his hair that grew below his ears. It was necessary to cast lots to determine who should crop the king each year, since it was his wont to put to death everyone who cropped him. Now it happened that the lot fell on the only son of a widow who approached the close of her life, and who lived near the king's stronghold. And when she heard that the lot had fallen on her son, she came and besought the king not to put her only son to death, seeing he was her sole offspring. The king promised her that he would not put her son to death, provided he kept secret what he should see, and made it known to no one till death. And when the youth had cropped the king, the burden of that secret so oppressed his body that he was obliged to lie in the bed of sickness, and that no medicine availed him. When he had lain long in a wasting condition, a skilful druid came to visit him, and told his mother that the cause of his sickness was the burden of a secret, and that he would not be well till he revealed his secret to some thing ; and he directed him, since he was bound not to tell his secret to a person, to go to a place where four roads met, and to turn to his right and to address the first tree he met, and to tell his secret to it. The first tree he met was a large willow, and he disclosed his secret to it. Thereupon the burden of pain that was on his body vanished ; and he was healed instantly as he returned to his mother's house. Soon after this, however, it happened that Craiftine's harp got broken, and he went to seek the material for a harp, and came upon the very willow to which the widow's son had revealed the secret, and from it he took the



uó, agus beanaíir aóbarí cruíte airté agus ar mbeir véanta  
 2695 uon éruir ír í gléarta, mar uo fínn Chaitíne uiríe ír ead  
 uo raolrí mīr fad n-aon uá glúmead í gurab ead uo  
 éanaó an éruir: Uá ó pīll ar Labraíó loiric .i. Labraíó  
 loingreac .i. Uá éluar capail ar Labraíó loiric; agus  
 fad a mionca uo fínnedá ar an guruit rīn ír é an ní  
 2700 ceatona uo tuigti uair. Agus ar gclor an rceoil rīn uon  
 pīg uo fad airtméile é tīe n-ar báruigead uo ódomib leir  
 ag ceilt na hainme rīn uo bí air, agus tairpeánar a  
 éluar ór áro uon teaglac agus níor éur ceilt orra  
 ó foin amac. Ír mó raolīm an éur-re uon rceal uo beir  
 2705 'n-a fínnrceal fílvéadcta ioná 'n-a rtarī. Agus ír lé  
 Meilge mac Cobtaig Čaol mbreag uo éur an Labraíó-re.

Uo fad Meilge Molbtaé mac Cobtaig Čaol mbreag  
 mic Ugaíne mōir uo fíol éireamōin pīogacé éireann reacé  
 mbliadna gur éur lé Moš Corb mac Cobtaig Čaolm.

2710 Uo fad Moš Corb mac Cobtaig Čaolm mic Reacéadā  
 Rīgúeirī mic Luigvéac Láigve mic Eocāda mic Oiliolla  
 fínn mic Airt mic Luigvéac Láimúeirī mic Eocāc Uair-  
 éar uo fíol ébīr pīogacé éireann reacé mbliadna. Ír  
 uime fāirítear Moš Corb ué, ar mbeir uá mac í gcarbad  
 2715 lá n-aon, bīrtear ball uon éarbad agus cóirūgtear lé  
 Moš Corb é. Fonad tīer an bpeirōm rīn uo véanaí uá  
 mac uar b'ainm Corb fāirítear Moš Corb ué; gur éur  
 lé hDongur Ollam.

Uo fad Dongur Ollam mac Oiliolla mic Labraíó  
 2720 loingrīg mic Oiliolla áine mic Laoḡairīe Luiric mic Ugaíne  
 mōir uo fíol éireamōin pīogacé éireann oé mbliadna  
 véag gur éur le hIarainngleo mac Meilge.

Uo fad Iarainngleo Fátaé mac Meilge mōlbtaig mic  
 Cobtaig Čaol mbreag mic Ugaíne mōir uo fíol éireamōin  
 2725 pīogacé éireann reacé mbliadna; agus ír uime fāirítear  
 Iarainngleo Fátaé ué uo bīg go raibe reirean fátaíadīl  
 glīc gaoimāir; agus fá véiread uo éur ré lé Fear Corb  
 mac Moḡa Cuirb.



material for his harp ; and when the harp was made and set to tune, as Craiftine played upon it all who listened imagined that it sang, 'Da o phill ar Labhraidh Lorc,' that is, Labraidh Loingseach, meaning, 'Two horse's ears on Labhraidh Lorc'; and as often as he played on that harp, it was understood to sing the same thing. And when the king heard this story, he repented of having put so many people to death to conceal that deformity of his, and openly exhibited his ears to the household, and never afterwards concealed them. I think this part of the story is a romantic tale rather than history. This Labhraidh fell by Meilge son of Cobhthach Caol mBreagh.

Meilge Molbhthach son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland seven years ; and he fell by Mogh Corb son of Cobhthach Caomh.

Mogh Corb son of Cobhthach Caomh, son of Reachthaidh Ridhearg, son of Lughaidh Laighdhe, son of Eochaidh, son of Oilill Fionn, son of Art, son of Lugaidh Lamhdhearg, son of Eochaidh Uaircheas of the race of Eibhear, held the sovereignty of Ireland seven years. He was called Mogh Corb, because, as his son was one day in a chariot, a portion of the chariot got broken, and Mogh Corb repaired it, and through having done this service for his son whose name was Corb he was called Mogh Corb. He fell by Aonghus Ollamh.

Aonghus Ollamh son of Oilill, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland eighteen years, and fell by Iarainnghleo son of Meilge.

Iarainnghleo Fathach son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland seven years ; and he was called Iarainnghleo Fathach because he was wise, skilful, accomplished ; and at length he fell by Fear Corb son of Mogh Corb.

Do gab fear Corb mac Moza Cuib mic Cobtaig Čaoim  
 2730 mic Reactađa Riđuoiriđ vo řiol Éibiri řiođačt Éireann don-  
 bliadain vėađ řuri čuit lé Connla mac Iarainnġleo řáčaiđ

Do gab Connla Čruairėealġac mac Iarainnġleo řáč-  
 aiđ mic Meilġe ĩolbčaiđ mic Cobtaig Čaoil mġreag mic  
 uđaine ĩóiri vo řiol Éireamóin řiođačt Éireann čeičre  
 2735 bliadna, řuri čuit i vČeamġaiđ.

Do gab Oilill Čairřiacłac mac Connla Čruairėealaiđ  
 mic Iarainnġleo řáčaiđ mic Meilġe ĩolbčaiđ mic Cobtaig  
 Čaoil mġreag mic uđaine ĩóiri vo řiol Éireamóin řiođačt  
 Éireann cúig bliadna říceao, řuri čuit lé hAdamairi řolt-  
 2740 čaoim.

Do gab Adamairi řoltčaoim mac řiri Čuib mic Moza  
 Cuib mic Cobtaig Čaoim mic Reactađa Riđuoiriđ vo řiol  
 Éibiri řiođačt Éireann cúig bliadna, řuri čuit lé heočairė  
 řoilčleatan.

2745 Do gab eočairė řoilčleatan mac Oiliolla Čairřiacłaiđ  
 mic Connla Čruairėealġaiđ mic Iarainnġleo řáčaiđ mic  
 Meilġe ĩolbčaiđ mic Cobtaig Čaoil mic uđaine ĩóiri  
 vo řiol Éireamóin řiođačt Éireann doimbliadain vėađ  
 řuri čuit lé řearġur řortamail.

2750 Do gab řearġur řortamail mac ġrearail ġric mic  
 donġura řailine mic Oiliolla ġriacáin mic labriada loing-  
 řiđ mic Oiliolla áine mic laođaire ľuirc mic uđaine ĩóiri  
 vo řiol Éireamóin řiođačt Éireann oá bliadain vėađ.  
 Aġur iř uime řairčeari řearġur řortamail ve .i. ba laočta  
 2755 ľáioiri řoirčil é 'n-a aimġiri řéin; řuri čuit lé hdonġur  
 Čuiriġeac.

Do gab donġur Čuiriġeac mac eočac řoilčleatan mic  
 Oiliolla Čairřiacłaiđ mic Connla Čruairėealġaiđ mic Iar-  
 ainnġleo řáčaiđ mic Meilġe ĩolbčaiđ mic Cobtaig Čaoil  
 2760 mġreag mic uđaine ĩóiri vo řiol Éireamóin řiođačt  
 Éireann veic mbliadna říceao, nó vo řéiri ġruingė oile,  
 čri řicėo bliadan; aġur iř uime řairčeari donġur Čuiriġeac



Fear Corb son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland eleven years; and he fell by Connla son of Iarainnghleo Fathach.

Connla Cruaidhchealgach son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty four years; and he fell at Tara.

Oilill Caisfhiaclach son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twenty-five years, till he fell by Adhamair Foltchaoin.

Adhamair Foltchaoin son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland five years; and fell by Eochadh Foiltleathan.

Eochaidh Foiltleathan son of Oilill Caisfhiaclach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland eleven years, and fell by Fearghus Fortamhail.

Fearghus Fortamhail son of Breasal Breac, son of Aonghus Gaileann, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twelve years; and he was called Fearghus Fortamhail, for he was warlike, strong, vigorous in his own time; and he fell by Aonghus Tuirbheach.

Aonghus Tuirbheach son of Eochaidh Foiltleathan, son of Oilill Caisfhiaclach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland thirty years, or, according to others, sixty years; and he was called Aonghus



òe óir ba tuirbeac .i. ba nárac leir an mac vo rinne ré  
 n-a inġin réin tré meirce .i. Fiacáir Feaí Maíra ainm an  
 2765 mic rin; aġur ir uime tugad Fiacáir Feaí Maíra ari, vo  
 briġ ġurib ari muir vo cuiréad i ġuracán é marí úirliuġad  
 ari ġo reoirib uairle 'n-a éiméall buó inneaíail vo  
 mac ríog; ġo otaíladar íarcaréadā ġur ġo otugadā  
 i otír é ir ġur cuiréadā ari oileamāin é. 'Do bí fór mac  
 2770 ré a mnaoi rórtā aġ Donġur Tuirbeac, éanna Aigheac  
 fá hainm vó, aġur ir uair tánġadā ríol ġCunn uile; ir  
 vo marbāó Donġur Tuirbeac réin i oTeamraíġ; ġonad  
 ó n-a mārbaó i oTeamraíġ ġairtear Donġur Tuirbeac  
 Teamrac óe.

2775 'Do ġab Connall Collamrac mac Eoirceoil Teamrac  
 mic Eóac foileatāin mic Oilolla Ċairfiacāiġ mic  
 Connla Ċruairóealġaiġ mic íarainnġleo fáāiġ mic Meilġe  
 mólbtāiġ mic Cobāiġ Ċaoil mbreāġ mic Uġaine míoí  
 ríogāct éireann cúġ bliāna, ġur ċuit lé Níā Seaġamāin.

2780 'Do ġab Níā Seaġamāin mac Aóamāirí fólāāoin mic  
 Fíir Ċuirb mic Moġā Cuirb mic Cobāiġ Ċaoim mic Reacā-  
 áā Ríġóeirġ vo ríol éirí ríogāct éireann reāct mbliāna;  
 aġur ir uime ġairtear Níā Seaġamāin ve .i. reāāāoineac,  
 óir fá móí an breir māoine vó reoā cāc, marí vo éirí  
 2785 na heilte alā vo āāāairt lāāā ġo ceanníā āāāil  
 ġāc boin oile 'n-a ré i nÉirinn tré úraoiréāct a māāar  
 vāí bāim fliothāir; aġur vo ċuit an Níā Seaġamāin-re  
 lé hÉanna Aigheac.

'Do ġab éanna Aigheac mac Donġura Tuirbíġ Teamrac  
 2790 mic Eóac foileatāin mic Oilolla Ċairfiacāiġ mic  
 Connla Ċruairóealġaiġ mic íarainnġleo fáāiġ mic Meilġe  
 mólbtāiġ mic Cobāiġ Ċaoil mbreāġ mic Uġaine míoí vo  
 ríol éireamóin ríogāct éireann oā mbliāna ríeāv. Ir  
 uime ġairtear éanna Aigheac óe, ionann aigheac aġur  
 2795 óġ eíneac .i. oíneac íomlān; óir vo bionnāó ġāc ní vā

Tuirbheach, for he felt ashamed (*tuirbheach*) of the son he had by his own daughter through drunkenness. This son was called *Fiachaidh Fear Mara*; and he was called *Fiachaidh Fear Mara* because he was abandoned, being put on the sea in a canoe with precious valuables around him, such as befitted the son of a king; and fishermen came upon him and brought him ashore, and put him to nurse. Aonghus *Tuirbheach* had also a son by his wedded wife, and his name was *Eanna Aighneach*, and from him came the entire race of Conn; and Aonghus *Tuirbheach* himself was slain at Tara; and it is from his having been slain at Tara that he is called Aonghus *Tuirbheach Teamhrach*.

Conall *Collamhrach* son of *Eidirsceol Teamhrach*, son of *Eochaidh Foiltleathan*, son of *Oilill Caisfhiacloch*, son of *Connla Cruaidhchealgach*, son of *Iarainnghleo Fathach*, son of *Meilge Molbhthach*, son of *Cobhthach Caol mBreagh*, son of *Ughaine Mor*, held the sovereignty of Ireland five years, and fell by *Nia Seaghamain*.

*Nia Seaghamain* son of *Adhamair Foltchaoín*, son of *Fear Corb*, son of *Mogh Corb*, son of *Cobhthach Caomh*, son of *Reachtaidh Righdhearg* of the race of *Eibhear*, held the sovereignty of Ireland seven years; and he was called *Nia Seaghamain*, that is, *seachmhaoineach* 'surpassing in wealth,' as his wealth far exceeded that of all others, for the wild does used to come and yield their milk kindly like any cow in his reign in Ireland through the magic of his mother, whose name was *Fliodhais*; and this *Nia Seaghamain* fell by *Eanna Aighneach*.

*Eanna Aighneach* son of Aonghus *Tuirbheach Teamhrach*, son of *Eochaidh Foiltleathan*, son of *Oilill Caisfhiacloch*, son of *Connla Cruaidhchealgach*, son of *Iarainnghleo Fathach*, son of *Meilge Molbhthach*, son of *Cobhthach Caol mBreagh*, son of *Ughaine Mor* of the race of *Eireamhon*, held the sovereignty of Ireland twenty-eight years. He was called *Eanna Aighneach*, for *aighneach* is the same as *ogh oineach*, that is, 'perfect



oceaḡmáð 'n-a láim; aḡur vo tuit ré lé Cuiom̃tann  
Corcraḡ.

Do ḡab Cuiom̃tann Corcraḡ mac Feiḡlimiḡ Foirḡmuin  
mic Feaḡḡura Forcamaḡ mic Bhearaḡ Bric mic Donḡura  
2800 ḡaḡline mic Oiliolla Bḡácaḡ mic Laḡraḡa Loingḡiḡ mic  
Oiliolla áine mic Laoḡaḡe Luḡic mic Uḡaḡine m̃óir vo ḡiol  
Éiream̃óin ḡioḡaḡt Éireann reaḡt mbliáḡna. Ir uime ḡaḡi-  
ḡear Cuiom̃tann Corcraḡ óe aḡ a m̃onca vo beireáð buaḡo  
corcraḡ ir com̃laḡn 1 nḡaḡ caḡ 1 oceaḡmáð; ḡur tuit lé  
2805 Ruḡḡuḡe mac Siḡḡuḡe.

Do ḡab Ruḡḡuḡe mac Siḡḡuḡe mic Duḡ mic Fom̃óir  
mic Aḡḡeaḡm̃áir mic Siḡḡláim mic Finn mic Bḡáḡa mic  
Laḡraḡa mic Caḡbḡe mic Ollaḡan Fóḡla vo ḡlioḡt Ir  
mic Mileáð ḡioḡaḡt Éireann veic mbliáḡna ḡíeaḡo nó vo  
2810 ḡéir ḡuḡiḡe oile veic mbliáḡna ir ḡḡi ḡíḡo; ḡur tuit vo  
ḡám 1 nAḡḡeaḡor.

Do ḡab lonnaḡm̃áir mac Nia Seaḡamaḡ mic Aḡamaḡ  
Folḡeaḡ mic Fḡ Cuiḡ mic Moḡa Cuiḡ mic Cobḡaḡḡ  
ḡaḡm̃ mic Reaḡḡaḡa Riḡḡeḡḡ vo ḡiol Éirir ḡioḡaḡt Éir-  
2815 eaḡn ḡḡi bliáḡna; ḡur tuit lé Bhearaḡ Bóirioḡaḡ.

Do ḡab Bhearaḡ Bóirioḡaḡ mac Ruḡḡuḡe mic Siḡḡuḡe  
mic Duḡ mic Fom̃óir mic Aḡḡeaḡm̃áir mic Siḡḡláim vo  
ḡlioḡt Ir mic Mileáð ḡioḡaḡt Éireann aḡmbliáḡaḡn véaḡ.  
Ir uime ḡaḡiḡear Bhearaḡ Bóirioḡaḡ óe .i. bó-áir m̃óir  
2820 ḡaḡla 1 nÉirinn ḡé n-a linn. Do tuit an Bhearaḡ-ro lé  
Luḡaḡo Luḡiḡne.

Do ḡab Luḡaḡo Luḡiḡne mac lonnaḡm̃áir mic Nia Seaḡ-  
amaḡ mic Aḡamaḡ Folḡeaḡ mic Fḡ Cuiḡ mic Moḡa  
Cuiḡ mic Cobḡaḡḡ ḡaḡm̃ mic Reaḡḡaḡa Riḡḡeḡḡ vo ḡiol  
2825 Éirir ḡioḡaḡt Éireann cúḡ bliáḡna, ḡur tuit lé Congḡal  
Cláḡḡḡneáḡ.

Do ḡab Congḡal Cláḡḡḡneáḡ mac Ruḡḡuḡe mic Siḡḡuḡe



generosity,' for he used to give away whatever came to his hand ; and he fell by Criomhthann Coscrach.

Criomhthann Coscrach son of Feidhlimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breac, son of Aonghus Gaileann, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland seven years. He is called Criomhthann Coscrach from the frequency with which he was victorious in slaughter and contest in every battle in which he was engaged ; and he fell by Rudhruighe son of Sithrighe.

Rudruighe son of Sithrighe, son of Dubh, son of Fomhor, son of Airgheadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Mileadh, held the sovereignty of Ireland thirty years, or, according to others, seventy years ; and he died of the plague at Airgeadros.

Ionnadmhar son of Nia Seaghamain, son of Adhamair Foltchaoín, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland three years ; and he fell by Breasal Boidhiobhadh.

Breasal Boidhiobhadh son of Rudhruighe, son of Sithrighe, son of Dubh, son of Fomhor, son of Airgheadmhar, son of Siorlamh of the race of Ir son of Milidh, held the sovereignty of Ireland eleven years. He was called Breasal Boidhiobhadh, for a great cow-plague occurred in Ireland in his time. This Breasal fell by Lughaidh Luaighne.

Lughaidh Luaighne son of Ionnadmhar, son of Nia Seaghamain, son of Adhamair Foltchaoín, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland five years, and fell by Conghal Clairingneach.

Conghal Clairingneach son of Rudhruighe, son of Sithrighe,

mic Duib mic Fomóir mic Airgeadomáir mic Siopláim vo  
 flioct Ír mic Milead ríogáct Éireann cúig bliadhna véas;  
 2830 gur éuit lé Duac Dallta Deagair.

## XXXI.

Vo gab Duac Dallta Deagair mac Cairbre Luirc  
 mic Luigóeac Luaigne mic Ionndomáir mic Nía Seagmáin  
 mic Adamair folctáoin mic Fír Cuirb mic Moza Cuirb  
 mic Cobtaig Cáoim mic Reáctada Ríóeirg vo fíol Éibir  
 2835 ríogáct Éireann veic mbliadhna. Ír uime gairtear Duac  
 Dallta Deagair óe, dá mac vo bí ag Cairbre Luirc .i.  
 Duac ír Deagair a n-anmanna, agus vo bí imreafan  
 eatorra fá ríogáct Éireann; óir ba hinneamail mar adúdar  
 ríog fad mac úioib ár úeilb ír ár véanaim ár gníom ír  
 2840 ár gaircead. Sióeac vo éogair Deagair an mac vo b'óige  
 von oir teáct fá bhrádaio a vearbhrádar vo ba ríne ioná  
 é fein .i. Duac. An tan vo éonnam Duac an ní rin vo  
 éuir teácta uair ár éann a vearbhrádar .i. Deagair.  
 Táinig ionomho Deagair go hairm a raibe Duac agus  
 2845 mar ráinig vo ládar gádar lé Duac é, gur bean a dá  
 fíuil ar, go raibe 'n-a dáll go vearbda; gonad ve rin vo  
 leán Duac Dallta Deagair mar forainm air. Ír ag  
 fairnéir an gníoma roin vo rinne ríle éigin an man-ro:

2850 Vo gabad Deagair 'n-a éoirg  
 ag Duac, ag a vearbhrádar;  
 agus vo dalld go rian  
 an Deagair rin, gér bhoicéall.

Vo éuit an Duac-ro lé fáctna fáctac mac Cair.

Vo gab fáctna fáctac mac Cair mic Ruóruige mic  
 2855 Sióruige mic Duib mic Fomóir mic Airgeadomáir mic Siopláim  
 vo flioct Ír mic Milead ríogáct Éireann ré bliadhna véas  
 gur éuit lé heóadair feirlioc.

son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh of the race of Ir son of Milidh, held the sovereignty of Ireland fifteen years, and fell by Duach Dallta Deaghaidh.

## XXXI.

Duach Dallta Deaghaidh son of Cairbre Lusc, son of Lughaidh Luaighne, son of Ionnadmhar, son of Nia Seagh-amain, son of Adhamair Foltchaoín, son of Fear Corb, son of Mogh Corb, son of Cobhthach Caomh, son of Reachtaidh Righdhearg of the race of Eibhear, held the sovereignty of Ireland ten years. He was called Duach Dallta Deaghaidh, for Cairbre Lusc had two sons, namely Duach and Deaghaidh, and they disputed the sovereignty of Ireland with one another, for each of these sons was a fit person for the kingship as regards shape, make, action, and valour. But Deaghaidh, the youngest of the sons, sought to supplant his elder brother Duach. When Duach perceived this, he sent messengers for his brother Deaghaidh; and Deaghaidh came to the place where Duach was; and when he came into his presence, Duach seized him, and took out his eyes, so that he was really a blind man; hence the name Duach Dallta Deaghaidh, 'Duach who blinded Deaghaidh,' clung to him. To set forth this deed some poet composed this stanza:

Deaghaidh was seized in his house  
By Duach, by his brother;  
And blinded by violence was  
This Deaghaidh, though sorry was the deed.

This Duach fell by Fachtna Fathach son of Cas.

Fachtna Fathach son of Cas, son of Rudhruighe, son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh of the race of Ir son of Milidh, held the sovereignty of Ireland sixteen years; and he fell by Eochaidh Feidhlioch.



'Do gáb Eocharó Feirlioc mac Finn mic Fionnloza mic  
 Roignéin Ruairí mic Easamain Eamhna mic Blátdácta mic  
 2860 Labhráda Luimic mic Éanna Aignis mic Dongura Tuiribis  
 Teahraic mic Eocharó Foitcleatáin mic Oiliolla Cairriacdaig  
 mic Connla Cruirocealzaig mic Iarainnleao Fátaig mic  
 Meilge Molbdaig mic Cobdaig Caoil mbreag mic Ugaíne  
 Móiri vo fíol Éireamóin ríogáct Éireann dá bliadain véas.  
 2865 Beinnia inígean Críomádaínn mátaíri Eocharó Feirliis. Ir uime  
 gairítear Eocharó Feirlioc óe vo bhrís go maíbe orna i bfas  
 ann. Ionann iomoirio feiríl ir fasda; ionann fóir uc ir  
 orna; uime rin, ir ionann feirlioc ir feiríl uc .i. fasorina;  
 óiri níori véaluis orna pé n-a críoróe ó vo marbdaú a máca  
 2870 Leir i gcaé Oíoma Cruiro go bfuair péin báir. Na trí  
 Finneamhna vo gairí vo na trí macaib rin. Agus ir uime  
 vo gairí Eamhna díob ón focal-ro amáon, da díultad náe  
 'n-a donari muasó neac asa, áct gairab i n-aomíeáct  
 muasó iao; agus Cloitíonnn inígean Eocharó Uiccleatáin  
 2875 bean Eocharó Feirliis fá mátaíri díob, agus o'don toirbeairt  
 muas í iao. Brear ir náir ir loíar a n-anmanna. Agus  
 ir é an tEocharó Feirlioc-ro vo moínn ir vo oruig cúigeaú-  
 daig ar Éirinn ar oír. Óiri vo moínn pé Cúigeaú Connaéct  
 'n-a trí mírib ar éirir .i. Fíveac mac Féis, Eocharó Allao,  
 2880 Tinne mac Connraic. Tug vo Fíveac Fíri na Críoróe ó  
 Fíveac go Luimneac; tug o'Eocharó Allao Iorruir Dom-  
 nann ón nGailínn go Duib agus go Oíobdaoir; tug vo  
 Tinne mac Connraic Mág Saínb agus Seanruaéa Tairéan  
 ó Fíveac go Teahrair Bproza Náú; tug fóir Cúigeaú Ulaú  
 2885 o'Feargus mac Léire; tug Cúigeaú Laisean vo Rorpa  
 mac Feargus Fuirge; tug dá cúigeaú Mumán vo Cíg-  
 earinaic Téadbannaic ir vo Óeagair; ionnur guri éirir  
 fá n-a rmaéct ir fá n-a oruigáú péin go hiomlán fasó a  
 flaitir.

Eochaidh Feidhlioch son of Fionn, son of Fionnlogh, son of Roighnen Ruadh, son of Easaman Eamhna, son of Blathacht, son of Labhraidh Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiacloch, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twelve years. Benia daughter of Criomhthann was mother of Eochaidh Feidhlioch. He was called Eochaidh Feidhlioch, for he suffered long from sighing, for *feidhil* means 'long,' and *uch* means 'a sigh,' hence Feidhlioch means 'a long sigh.' For his heart was never without a sigh since he slew his sons in the Battle of Drom Criaidh until his own death. These three sons were called the three Finneamhnas. And they were called Eamhna, from the word *amhaon*, denying that any one of them was born alone, they being all born together. And Cloithfhionn daughter of Eochaidh Uichtleathan, wife of Eochaidh Feidhlioch, was their mother, and she gave birth to them together. Their names were Breas and Nar and Lothar. And this Eochaidh Feidhlioch it was who first divided Ireland into provinces and instituted provincials. For he divided the province of Connaught into three parts, between three, namely, Fidheac son of Feig, Eochaidh Allad, Tinne son of Connraidh. He gave to Fidheac Fir na Craoibhe, from Fidheac to Luimneach; he gave to Eochaidh Allad Iorrus Domhnann, from Gaillimh to Dubh, and to Drobhaois; he gave to Tinne son of Connraidh, Magh Sainbh and Sean-tuatha Taidhean, from Fidheac to Teamhair Bhrogha Niadh; he gave, moreover, the province of Ulster to Fearghus son of Leide; he gave the province of Leinster to Rossa son of Fearghus Fairrge; he gave the two provinces of Munster to Tighearnach Teadbhannach and to Deaghaidh; so that he brought all Ireland under his own sway and rule during his reign.

2880    Δέτ έεαηα τέηο Εοόαιό ιαη ηηη 1 ζConnaccéαιδ; αζυη  
 τγιο ηα τηί ηίξ ηηη ιη τηί ηαηηα Connaccé 'η-α όδйл. Όο  
 ιαηη Εοόαιό ισηαό λσηζήυητ ηίος 1 ζConnaccéαιδ σηηα  
 όό φέηη. Αουδαιητ Εοόαιό Αλλαο ιη φίδεαο ηαέ τγυδρα-  
 υαοιη φέηη ηηη νό, ιη ζυη δ'φεαηη leo α έίση ιη α ύυαλζαη  
 2885 υο έυη έυγε ζο Τεαήαιη. Ζυδεαό υο βα τοιλ lé Τηηη  
 ηαέ Connaccé .ι. αη τηεαη φεαη όιοδ ισηαό λσηζήυητ υο  
 βείτ αζ Εοόαιό. Τυζ Εοόαιό α ηηζεαη φέηη .ι. Μεαόδ  
 'η-α ηηαοι υο Έηηηη, αζυη υο έεαηζλαυαη έαηηυεαη ηέ  
 έέιε. Όο φιαηηυίξ Εοόαιό φεόύιιοέ υα όηαοιέιβ έ'άιτ α  
 2900 ηόέαηαό λσηζήυητ; αζυη αουδραυαη ηυη δ'όέαηαή η Όηυηη  
 ηα η Όηυαό ηυη α ηάιότεαη Cηυαέαιη. Όο τιοηηηεηαό αη  
 ηάιτ αηη ηηη λειη αη ηζαήαηηυιό ό ισηηυη Όοήηηαηηη αζυη  
 υο ηηηηεαυαη έλαιοό ηα ηάέα ηοηη Εοόάέ 1 η-αοηλό, αήαιλ  
 αυειη αη ηίε:

2905                    Τυζ 1 η-αοηλό αη σιηεαέτ Όοήηηαηη  
                           Όέαηαή ηα υιοηζηα ιη α θείλδ;  
                           ηί έυζ ηί φάιλ ζο ηα φλεαόαιδ  
                           Όάιλ υο ηα φεαηαίδ ηυ'η δφειόηη.

Όο ηηηηεαό φοηηζηεαή ιαη ηηη ηηηηε; αζυη τυζ Εοόαιό  
 2910 ηίιοζάέτ Έοηηαέτ υο Έηηηη ηαέ Connaccé, αζυη υο πόη α  
 ηηζεαη φέηη .ι. Μεαόδ ηυη. Όο ηαηδ Έηηηη Εοόαιό Αλλαο  
 υα έιη ηηη αζυη τυζ ηυζε Όοήηηαηηαέ υ'Οιλιλ φιοηη. Τυζ  
 τηά Μεαόδ έεαηηαη Ράέα ηΕοόάέ υο Έηόόαιη Έηόόειηηζ  
 ηάέαιηη Μειόβε φέηη; αζυη ιη όη Έηόόαιη ηηη ζαηηέαη  
 2915 Cηυαέαιη υο Ράιέ Cηυαέαη αηιύ, αήαιλ αυειη αη ηίε ηαη  
 ηαηηη-ηο:

                          Όηυηη ηα ηοηυαό ιη Τυλαέ Οιέηη,  
                           Ράιέ ηΕοόάέ α ηαηηη ιαη ηοηη;  
                           Ράιέ Cηυαέαη ό Έηόόαιη Έηόόειηηζ,  
 2920                    Όο λυαέυίξ ηόηηφειηηζ ηαη ηοίξ.

Όο βί Μεαόδ 'η-α ηηαοι 1 βφαυ 'η-α ύιαιό ηηη αζ Έηηηη  
 ηαέ Connaccé, ζυη έυιτ ηέ 1 υΤεαήηαίξ υο λάιηη Μοηυιόηη



After this, however, Eochaidh went into Connaught; and the three kings and the people of the three divisions of Connaught came to meet him. Eochaidh asked of them the site of a royal fortress for himself in Connaught. Eochaidh Allad and Fidheac said they would not grant him this, and that they preferred to send him his rent and dues to Tara. Tinne son of Connraidh, however, the third king, consented to Eochaidh's having the site of a fortress. Eochaidh gave his own daughter Meadhbh to wife to Tinne; and they formed a friendly alliance with one another. Eochaidh Feidhlioch inquired of his druids where he should build the fortress; and they told him to build it at Druim na nDruadh, which is called Cruachain. The fort was then begun by the Gamhanruidh from Iorrus Domhnann; and they made the rampart of that fort of Eochaidh in one day, as the poet says:

He enjoined on the tribe of Domhnann, in one day  
To make and shape the rampart;  
The king of Fail of the feasts gave not  
Pay to the men for the work.

A residence was then built within it; and Eochaidh gave the kingdom of Connaught to Tinne son of Connraidh, and gave him his own daughter, Meadhbh, in marriage. After this Tinne slew Eochaidh Allad, and gave the kingdom of Domhnann to Oilill Fionn. Now Meadhbh gave the government of Raith Eochach to Crochain Croidhearg, her own mother; and it is from this Crochain that the name Cruachain is now given to Raith Cruachan, as the poet says in this quatrain:

Druim na nDruadh and Tulach Oichne,  
And then Raith Eochach was it called;  
Raith Cruachan from Crochain Croidhearg,  
Who sped great wrath on the plain.

Meadhbh continued for a long time afterwards to be the wife of Tinne son of Connraidh, till he fell at Tara by the hand of

uA nGairtí mac Céad. 'Do bí ceana Meabó veic mbliadna  
 i nige Connac ó'oir Tinne gan fear lé fear ar bí ór aru,  
 2826 acé gac fear ór íreal uA ranncuigeaó féin uo beic aici.  
 Tug Meabó Oilill Mór mac Ropra Ruaid uo Laignib mar  
 céile iar rin. Maúa Muirirc bean Connacac fá máda  
 uó; agus nuz Meabó mórfear mac .i. na fearc Maíne  
 u'Oilill; agus ir é Conall Cearnac ar mbeic 'n-a fearóir  
 2830 i gCruadain uo marb Oilill u'uiróir uo gá; agus leanaio  
 rin Connac é féin ir marbdao 'n-a óiol roin é.

Ir fada iomorro uo bí cogad ir coindlioct ioir Connacacib  
 ir Ulltaig mé linn Meabó uo beic i gceannar Connacé agus  
 Concuibair uo beic 'n-a níg Ulaó. Ionnu ceana go mbeic rior  
 2835 fáca na heardaonta tarla eatorra agat, a léagtóir, cuir-  
 fear rior anro mar uo marbdaó clann Uirneac tar rlanad  
 nó tar comairce feargura mic Róig agus Cormaic Conluin-  
 gior agus Dubdaig Daoil Ulaó. Ag ro rior go cumair éirim  
 na heacra.

Monuidhir, who was called Mac Ceacht. Now Meadhbh held for ten years the sovereignty of Connaught after Tinne without living with any man publicly, but living privately with whatever man pleased her fancy. After this Meadhbh took for her husband Oilill Mor son of Rossa Ruadh, a Leinsterman. Mada Muirisc, a Connaughtwoman, was his mother. And Meadhbh bore to Oilill seven sons, namely, the seven Maines. And it was Conall Cearnach who when at Cruachain, in his old age, slew Oilill by a cast of a javelin; and the men of Connaught followed and slew him to avenge that deed.

There were war and strife for a long time between the people of Connaught and those of Ulster while Meadhbh held sway over Connaught, and Conchubhar was king of Ulster. And in order that thou mayest know, O reader, the cause of the enmity that existed between them, I shall set down here how the children of Uisneach were slain in violation of the guarantee or protection of Fearghus son of Rogh, of Cormac Conluingeas, and of Dubthach Daol Uladh. The pith of the story is briefly as follows.



## XXXII.

2940      Lá n-aon iomorroio va nveacáio Concúbair ní Ulaó vo  
 éaiṭeasá fleiṭe go cig fíolímio mic Daill, rcéaluiṭe Con-  
 cúbair, aṣur né linn na fleiṭe rin muṣ bean fíolímio  
 inṣean álainn, aṣur vo rinne Caṭbáó uraoi tarla ran  
 cómháil an tan roin tuar ir cairrighire von inṣin go  
 2945      uciocfaó iomaṭ uocáir ir uioṭa von cúigeaó va toirc. Ar  
 n-a élor rin von laocraio vo coṣrauar a marbaó vo láṭair.  
 “Ní véantair” ar Concúbair “acṭ béaraio mipe liom i aṣur  
 cuirreao va hoileasáin i go raibe ’n-a haonmnaoi aṣam  
 féin.” Deirpore vo ṣairm an uraoi Caṭbáó ói. Vo cúir  
 2950      Concúbair i lior ar leiṭ i aṣur oire ir buimeac va hoile-  
 asáin; aṣur ní lámaó neac von cúigeaó uil ’n-a láṭair acṭ  
 a hoire ir a buimeac ir bancaánteac Concúbair va nṣairṭi  
 leabaircam. Vo bí ar an oruṣaó roin go beir ionnuacáir  
 ói, aṣur ṣur éinn ar mnaib a comairpore i rcéim. Tarla  
 2955      iomorroio va hoire laoiṣ vo marbaó né ppoionn o’ollmuṣaó  
 óir lá rneacṭa; aṣur iar nvoireao folá an laoiṣ ran  
 rneacṭa ciomaí riac uib va hól. Aṣur mar éuṣ Deirpore  
 rin va haire aoubairṭ né leabaircam ṣomaó maiṭ lé féin  
 fear vo beir aice ar a mbeoir na tri vaṭa aoconnaire mar  
 2960      aṭá vaṭ an féic ar a folc, vaṭ folá laoiṣ ar a ṣruaio, ir  
 vaṭ an rneacṭa ar a énear. “Aṭá a ramaíl rin o’fior né  
 raioṭear naoiṣ mac Uirneac, i bfoáir Concúbair ran  
 teaṣlac.” “Maṣeao, a leabaircam,” ar ri, “ṣuioim-re  
 éura a cúir vom aṣallma ṣan fíor.” Aṣur noṭair leabair-  
 2965      cam an ní rin vo naoiṣ. Leir rin táinṣ naoiṣ ór íreál i  
 noáil Deirpore, aṣur cuirir i ruim méao a reirce óó aṣur  
 iarrair ari i féin vo bbeir ar éalóó ó Concúbair. Tuṣ  
 naoiṣ aonṭa leir rin, ṣéir leair leir o’eaṣla Concúbair é.

## XXXII.

One day Conchubhar, king of Ulster, went to partake of a feast to the house of Feidhlimidh son of Dall, storyteller to Conchubhar. In the course of that feast the wife of Feidhlimidh gave birth to a beautiful daughter; and Cathbhadh the druid, who was present at the assembly on that occasion, foreboded and foretold of this daughter that great misfortune and mischief would befall the province on her account. When the warriors heard this, they sought to put her to death on the spot. "By no means," said Conchubhar; "but I will take her and put her to nurse so that she may become my wife." Deirdre was the name that Cathbhadh the druid gave her. Conchubhar placed her in a dwelling apart, with a tutor and a nurse to bring her up; and no one in the province was permitted to go into her presence but her tutor, her nurse, and Conchubhar's censorious woman, who was called Leabharcham. She continued under these regulations until she was marriageable, and until she excelled the women of her time in beauty. One snowy day it chanced that her tutor killed a calf to prepare food for her; and when the calf's blood was shed on the snow, a raven began to drink it. And when Deirdre observed this, she said to Leabharcham that she would like to have a husband having the three colours she beheld, namely, his hair of the colour of the raven, his cheek of the colour of the calf's blood, and his skin of the colour of the snow. "Such a man is in the household with Conchubhar; he is called Naoise, son of Uisneach." "Then," said she, "I beseech thee, O Leabharcham, send him to speak to me in secret"; and Leabharcham informed Naoise of this. Thereupon Naoise came secretly to visit Deirdre, who revealed to him how greatly she loved him, and besought him to elope with her from Conchubhar. Naoise consented to this with reluctance, as he feared Conchubhar. Himself and his two





brothers Ainle and Ardan, having Deirdre and thrice fifty warriors with them, proceeded to Alba, where they were maintained in service by the king of Alba till he was informed of Deirdre's beauty, and asked her for his wife. Naoise and his brothers became enraged at this, and fled with Deirdre from Alba to an island in the sea, having previously had many conflicts with the king's party. Now when the story ran in Ulster that the sons of Uisneach were in this sad plight, many of the nobles of the province said to Conchubhar that it was a pity that the sons of Uisneach should be in exile on account of a wicked woman, and that they should be sent for and brought back to the country. Conchubhar consented to this at the request of the nobles; and he gave Fearghus son of Rogh, Dubhthach Daol Uladh, and Cormac Conluingeas as sureties that he would act towards them in good faith. Upon these conditions, Fearghus son of Rogh sent his own son Fiachaidh to the children of Uisneach; and he brought them and their followers to Ireland, and Deirdre with them; and no tidings whatever of them are related till they reached the green of Eamhain.

On the green they were met by Eoghan son of Durrthacht, prince of Fearnmhagh, accompanied by a large host with intent to deal treacherously with the children of Uisneach at the direction of Conchubhar; and when the children of Uisneach arrived, Eoghan went to bid Naoise welcome, and in welcoming him thrust a spear through him. When Fiachaidh son of Fearghus saw this, he sprang between Eoghan and Naoise; and Eoghan dealt his second thrust at Fiachaidh, and slew him, together with Naoise; and forthwith Eoghan and his host fell upon the children of Uisneach, and slew them, and made dreadful slaughter upon their followers.

Now when Fearghus and Dubhthach heard that the children of Uisneach had been slain in violation of their guarantee, they proceeded to Eamhain, and came into conflict with the party of Conchubhar, and they slew Maine son of

ašur tñi céad laoc da munnctur mar don nyr. Loircteari yr  
 ariřteari eamain yr marbteari bantriacet Concubair Leo;  
 3005 ašur cruinnigiu a panna da řac leir idu řein yr Cormac  
 Conluingear; ašur řá hé lion a řluař an tan řoin, tñi mile  
 laoc; ašur triallair ar řin i řConnaćtaiř řo Meirib yr řo  
 hOirlill mar a řřuairadar řáilte yr řairtú. Ar moćtain  
 ann řin uóib ní bíoir donoiúce řan lućť řořla uaća ař  
 3010 arřair yr ař lorcaú ullau. Mar řin uóib řur loirceaú  
 cñioć Ćuailřne Leo—řnioim da ućáinř iomaú uoćair yr  
 uibřeirře ioiri an da cúřgeaú; yr uo ćairćeadar řeaćť  
 mbliadna ar an ořuorřaú řoin řan ořaú donuair eatorřa;  
 ašur yr uon leir yrćř uon řé řin uo ćumairc řearřur ar  
 3015 Meirib, řur toirćeaú leir i, řo řuř ři tñiur mac u' donoiri-  
 beairt uó, mar aća Ćair yr Ćoirc yr Conmāc, amāil aoiri an  
 řile:

Torřac Meirib i řCrućain ćaoin  
 Ó řearřur nar ćuill aćaair;  
 řo řuř tñair řan loćť nar lař  
 Ćair yr Ćoirc ašur Conmāc.

3020

Iy ón řĆairi-řo řáirćeari Ćairřairiue Mumān, ašur yr ar a  
 řlioćť aća Ó Conćubair Ćairřairiue. Ó Ćoirc aća Ćoirca Mo-  
 ruau ašur Ó Conmāc řáirćeari řac Conmāicne da řřuill i  
 3025 řConnaćtaiř; ašur cibé leirřear an uadain uo řinne luřairi  
 řile Oirlolla uairab torřac: Ćlann řearřura ćlann óř cāć:  
 uo-řéabair řo řollur řuřab móř an t-arřiaćtar yr an  
 neairt uo řabadar an tñiur mac řoin Meiribe i řConn-  
 aćtaiř ašur řan Mumāin. Bíuó a řiaćnairc řin ar na  
 3030 tíoirćair aća ainmnřte uaća řan da cúřgeaú řoin.

Uāla Ųeirřre da ućānřadar na řnioimā uo luairćeamar,  
 uo bi i řřoćairi Conćubairi řeaú bliadna u'ėir mairbća  
 ćloinne hŲirneac; ašur ře maú beař tóřbāil a ćinn nó  
 řean řáire uo ćiřeaćť tar a beāl, ní Ųearřairi nyr an řé  
 3035 řin é. Mar uo ćonnairc Conćubair nar řab ćluice nā  
 ćaoinear řřeim Ųi, ašur nać tuř aúbaćť nā áinear arřuorřaú



Conchubhar, together with three hundred warriors of his followers. They burned and plundered Eamhain, and put Conchubhar's women to death; and they and Cormac Conluingeas assembled their supporters from all sides; and their host at that time numbered three thousand warriors; and they thence marched into Connaught to Meadhbh and to Oilill, where they found welcome and were taken into service. When they had arrived there, there was no night that they did not send parties of plunderers to ravage and burn Ulster. They continued to act thus till they ravaged the district of Cuailgne—a deed from which sprang much mischief and contention between the two provinces; and in this manner they passed seven years without an hour's truce between them. Within that time Fearghus knew Meadhbh, and she conceived of him, and bore him three sons at one birth, namely, Ciar, and Corc, and Conmhac, as the poet says:

Meadhbh conceived in fair Cruachain  
Of Fearghus, who deserved not reproach,  
And brought forth triplets faultless, strong,  
Ciar and Corc and Conmhac.

From this Ciar is named Ciarraidhe in Munster, and O Conchubhair Ciarraidhe is of his progeny. From Corc is named Corca Moruadh; and from Conmhac is named every Conmhaicne in Connaught; and whoever reads the poem composed by Lughair, Oilill's poet, beginning, "The children of Fearghus, children beyond all," he will plainly find that these three sons of Meadhbh wielded great power and authority in Connaught and in Munster. This is proved by the territories that are named from them in these two provinces.

Now as to Deirdre, who gave rise to the events we have narrated, she remained with Conchubhar a year after the slaying of the children of Uisneach; and little though it be to raise her head or let a smile cross her lips, she did not do it during that time. When Conchubhar saw that neither sport nor kindness had any effect on her, and neither merriment nor



ar a haigneas, do cuir ríor ar Eoghan mac Dubhídeata fíait  
 fearnfhúige; agus ar dtígead é 'Eoghan 'n-a lá d'air aoubairt  
 ré 'Deiríre ó na c' fuaí fén a haigneas do élaoclóó ó  
 3040 n-a cuíadú go gcaíteas óul reallao oile lé hEoghan, agus  
 leir rín cuíteas ar cúlaib Eoghan 'n-a cárbao i. Téio  
 Concúbair sa oisóclacá, agus ar mbeir as trídall oíob so-  
 beireas ríe fíil fíaoctá ar Eoghan noimpe agus fíil ar  
 Concúbair 'n-a oiaí, óir ní raibé sa ar talmaín ír mó sa  
 3045 oisg fuaí ioná ias aiaon. Mar do mótuig iomorro Con-  
 cúbar íe as fílleas fá reas air fén ír ar Eoghan, aoubairt  
 rí, tré adbaí, "A 'Deiríre," ar ré, "í fíil éasac íor  
 sa réite an trídall rín so-beir tú oiam-rá ír ar Eoghan."  
 Ar n-a élor rín do 'Deiríre do gá beasóas rí na briaíraib  
 3050 rín í, go oisg baicléim ar an gcairbas amas gur buail a  
 ceann fá éiríe éloice do bí ar an lár noimpe, go noearnas  
 míe mionbhíuice sa ceann, gur lín a hincínn go hobann  
 airte; gonas amlaíó rín táiois oibíre feargura mic Róis ír  
 Córmac Conluingeas mic Concúbair, Dubháis Daoil Ulaó,  
 3055 agus báir 'Deiríre.

'O bhí guraib í n-aímrí Concúbair ír na gcuas do bí  
 Measó í bfaíteas Connas agus gur míe veic mbliána  
 í noiaíó báir Tíne mic Connas an céiríeas pórtá do bí  
 aice, agus céiríe fíio bliáon sa éir rín 'n-a mnaoi as  
 3060 Oiliú mór, agus í noiaíó báir Oiliúlla oíe mbliána í  
 n-aoncuíá gur marbas lé fírbuioe mac Concúbair í,  
 cuiríeas ríor anro báir na oiríngí ír veiríeasóite do na  
 cuasóib do bí an ré lín méioíe, ír cuio sa noálaib go  
 cumair.

pleasure raised her spirits, he sent for Eoghan son of Durrthacht, prince of Fearnmhagh; and when Eoghan had come into his presence, he said to Deirdre that, since he himself was unable to turn away her mind from her sorrow, she must pass another space of time with Eoghan; and she was thereupon placed behind Eoghan in his chariot. Conchubhar went to accompany them; and as they went along, she cast glances of rage at Eoghan in front of her and at Conchubhar behind her; for there were no two on earth she hated more than these. And when Conchubhar perceived her glancing by turns at himself and Eoghan, he said to her in jest, "Deirdre," said he, "thy glancing at me and at Eoghan is the glancing of a sheep between two rams." When Deirdre heard this, she started at the words, and sprang lightly from the chariot; and her head struck against a ledge of rock that stood before her on the ground. Her head was broken into fragments, and her brain straightway issued forth. Thus was brought about the banishment of Fearghus son of Rogh, and of Cormac Conluingeas son of Conchubhar, of Dubhthach Daol Uladh, and the death of Deirdre.

As it was in the time of Conchubhar and the heroes that Meadhbh held the sovereignty of Connaught, and as she lived ten years after the death of Tinne son of Connraidh, her first husband, and for eighty years after that was the wife of Oilill Mor, and lived eight years unmarried after the death of Oilill till she was slain by Forbhuidhe son of Conchubhar, we shall briefly set down here the manner of death and some account of the more celebrated of the heroes who lived in the time of Meadhbh.

## XXXIII.

3065 ΔΕ ΓΟ ΠΙΟΓ ΑΡ ΟΥΓ ΓΟ ΗΑΙΤΞΕΑΡΡ ΕΙΡΗΜ ΝΑ ΗΕΑΕΤΡΑ ΟΑ ΟΤΑΙΝΙΣ ΒΑΓ  
 ΟΝΟΕΥΒΑΙΡ.

Νόρ ιομορρηο वो बीओ रान् अम रोन अन्न मारि ङ्गिओराओ अरि  
 लुएँत ङारिओु मे म्बेरँत् अलमा १ ङ्गोम्लान्नाडिब वोडिब, मारि अता  
 मिरी अुमारिओ मारि ओममारिँता बुआओ वो एाबडारिउ वोन ती बा  
 3070 रोरिउल्लि १ ब्पेरँतम ओमिँरि, अङुअ अङ्ग अ म्बिओु बुआओ लडिँरिओँ  
 ङारिओु अरि अ ऐँले ओम्रिओ. ताँनिङ्ग ऐआना वोन नोर-रो ओ  
 उतारिा इम्रिओरान रान् ङ्गुमारिओमिरी वीरि. ओनल्ल ऐओरिनाओ  
 अङुअ ओीन ङ्गुलान्न अङुअ लओङ्गारिओ बुआओँ १ नेआमिन; ङुअ  
 रारि ओनल्ल इँओन्न म्मेरिओओुआ .१. त्रिँरिँरिओरि अलमा वो  
 3075 लडिँरिओु वो मारिबाओु लेरि रँैन १ ङ्गोम्लान्न ओमिँरि; अङुअ अरि  
 उतारिओँआओ इँओन्न अरि त्रिँरिँरि रिन, वो लेरिङ्ग लओङ्गारिओ १रि  
 ओु ओुलान्न वा ङ्गोम्रिँम्रिओ मे ओनल्ल, अरि न-अ म्रिओरि नाओ  
 वेओरिना ओएँओरि वोडि रँैन अ ओम्रिओरी रोन वो ङ्गिओम्रि ङोले  
 ना ङारिओु म्रिओम्रि. रान् बेओरि इोमोर्रिओ रान् अम रोन ओिबे  
 3080 त्रिँरिँरिओरि ले उओरिओँओु त्रिँरिँरिओरि तारिओम्रिओल ओले, ओ  
 म्बेओनाओ अ इँओन्न अरि अ ऐआन्न १रि ओ ङ्गुमारिओओ ओल त्रिँते  
 ओ म्बिओु 'न-अ लिओरिओु ओरुन्न ओरुआओ अरिओ अङ्ग तारिओँआओ  
 अरि ओनडिङ्गिब १रि १ ङ्गोम्रिओलडिब ओरिओँआन्ना मारि ओममारिँता  
 बुआओे ङारिओु. अङुअ मारि वो ओन्नओओरि वा ओम्रिओ वो बि  
 3085 अङ्ग ओनओुओरि मेओ अरि ऐआना वो बीओ अङ्ग ओँओ अरि अरि इँओन्न,  
 ङओओरि लेओ अरि न-अ म्रिओओ अरि अरि ङ्गुओरिओिब ओेरिङ्ग ओनओुओरि १.  
 त्रिी हारिुअरि इोमोर्रिओ वो बीओ १ नेआमिन मे लन्न ओनओुओरि  
 मारि अता ओरिओन वेओरिङ्ग १रि ओरिओओ वेओरिङ्ग १रि ओरिओओ रुओरिओ.  
 अरि ओँओरिओँओ वो बीओरि अ न-ओओरि, अङुअ १रि उमे रिन म्रिओरिओरि  
 3090 ओरिओन वेओरिङ्ग म्रिओ, वो ओरिङ्ग ओ म्बिओरि ना होओरि वो बीओ  
 इन्नते रान् ओरिओ १रि रान् मेओला ओ ङोम्रि ना ङ्गोन १रि ना ङ्गालारि वो  
 बीओ ओरिओ इन्नते. अरि वारिओ तेओ वा ङ्गारिओी ओरिओओ वेओरिङ्ग  
 १रि अरि वो बीओरि ना हारिुअरि १रि ना रीओरि उारिँले १ ङ्गुओम्रिओँओ; अङुअ  
 १रि उमे रिन वो ओरिओओ इँओन्न म्मेरिओओुआ १ उतारिओु अरि  
 3095 मारि ङाओ रीओ उारिओल ओले. अरि त्रिओरि तेओ वो बीओ अङ्ग



## XXXIII.

Here follows first a brief summary of the adventure which led to the death of Conchubhar.

Now at that time, in order to incite champions to be brave in conflict, it was customary to give a champion's prize as a token of victory to him who proved the stronger in single combat, and who vanquished his adversary in the field of valour. From this custom there arose a contest for the champion's prize between Conall Cearnach, and Cuchulainn and Laoghaire Buadhach in Eamhain. And Conall asked for the brain of Meisceadhra, a stout Leinster champion whom he had himself slain in single combat ; and when the brain of that valiant man was exhibited, Laoghaire and Cuchulainn ceased from their contest with Conall, as they judged that neither of them had ever done so great a deed of bravery or valour. It was the custom at that time that when any champion slew in battle another champion of great fame, he took the brain out of his head and mixed it with lime, so that he had it in the shape of a hard round ball to show at meetings and public assemblies as a trophy of valour. And when two jesters whom Conchubhar kept noticed how highly everyone prized the brain, they stole it the next day from Conchubhar's Craobhdhearg. Now there were three dwellings in Eamhain in Conchubhar's time, namely, Broin Bhearg and Craobh Dhearg and Craobh Ruaidh. In the first house were their wounded ; and it was called Broin Bhearg, because the wounded who were in it felt sorrow and distress from the piercing pain of the wounds, and of the distempers from which they suffered therein. In the second house, which was called Craobh Dhearg, were kept in safety the arms and precious valuables ; and accordingly Meisceadhra's brain was placed there for security as any other

Concúbair, an Ćraob Ruair̃ vo ġairmċi ōi. Iŋ innŋe vo  
maŋrċai ē fċin maŋ don pċ lion a laocċairċe.

Ųála an Ųá óinnċio iari mbeirċ incinne ģeirċeairċa ar  
an ġċraoiċ Ųeirġ amail aouċraamari, vo ċuairċa ar fāitċe  
3100 na heamna ġo maċairċa aġ iomāin na hincinne amail  
liaċmōio ó laim ġo laim ġo Ųāinġ onċū uile ar ullċairċib  
.i. Ceat mac māġāc trċimċeari vo Ćonnaċairċib, ġur ċrċeāġ  
incinn ģeirċeairċa ó na hōimċioib iŋ ġo iuġ leiŋ i ġCon-  
naċairċib i, aġur ġācā mionca vo ċiġeāċ i n-iōiġail nō i ġcāc  
3105 i n-aġairċ na nullċāc vo bioċ incinn ģeirċeairċa ar a ċriōŋ  
aġe i noōiġ ēācċa vo Ųēanaċ ar ullċairċib. Ųiri vo bi i  
Ųāiŋŋiġiċ ģeirċeairċa Ųa Ųioġail fċin ar ullċairċib Ų'ċir  
a ċāir; aġur vo mear ġurāċ von incinn vo ċioċfāċ ŋiōāċ  
na fāiŋtine ŋin. Ģonaċ uime ŋin vo ċleācċāċ Ceat incinn  
3110 ģeirċeairċa vo beirċ ar iomċari aġe vo ŋūil pċ neāc ċiġin  
Ų'uairċib Ųlāċ vo māiċāċ lē. Tċio iomōŋio Ceat ġo  
ŋluāġ lionmari maille ŋur vo ċrċeācāċ Ųlāċ, ġo Ųuġ tāin  
mōri bō a fċearāib Roir i nullċairċib, aġur leanaio Ųiōiġ mōri  
Ų'ullċairċib ē; aġur ċuinnġio ŋiri Ćonnaċ von leiŋ aŋoir  
3115 Ų'ŋiōiċāc Ćeir, aġur Concúbair von leiŋ aŋari Ų'ŋiōiċāc  
ullċāc. Maŋ vo ċuālaio trā Ceat ġo maibe Concúbair ŋan  
tōŋaiċēācċ, cuiŋur ŋiōŋ ġo ċanċriācċ Ćonnaċ vo bi ar ċnoc  
aġ ŋeirċeāċ an Ųā ŋluāġ, aġ iariāio Ųiōia Concúbair vo  
ċrċeāġāċ Ųa ċrċeācāin fċin, ar mbeirċ 'n-a Ųuime ŋōcma  
3120 ŋolaċairċā Ųō, Ųiri ni lēiġŋiōir ullċaiġ ē ŋan ċāc i ġcōinne  
Ćonnaċ.

Ar n-a ċloŋ iomōŋio vo Concúbair ġo maibe mian ar an  
mbanċriācċ ē fċin Ų'fāiċŋin, trāllaŋir 'n-a aonari Ųn Ųulaġ  
'n-a maibe Ų'ŋiōŋ an ċanċriācċā; aġur ċiġ Ceat Ų'ŋiōŋ von  
3125 leiŋ uile ġo maibe i meaċōn an ċanċriācċā Ų'oiŋċill ar  
Concúbair vo māiċāċ. Ar mbeirċ ċeana vo Concúbair aġ  
ċiġeācċ i ŋari von ċanċriācċ ċiġiġir Ceat aġur vo-ni incinn  
ģeirċeairċa Ų'inneall 'n-a ċranċtaċail pċ Concúbair



precious valuable. The third house that Conchubhar had was called the Craobh Ruaidh. It was in it himself and all his warriors used to be served.

As to the two jesters having carried off the brain of Meisceadhra from the Craobh Dhearg as we have said, they went on the green of Eamhain, and set to bandying the brain from hand to hand like a ball, when a fierce wolf of evil to the Ultonians, to wit, Ceat son of Magha, a valiant Connaughtman, came and coaxed the brain of Meisceadhra from the jesters, and took it with him to Connaught; and as often as he went to battle or contend against the Ultonians he was wont to have the brain of Meisceadhra at his girdle in the hope of bringing disaster on the Ultonians. For it was foretold that Meisceadhra would avenge himself on the Ultonians after his death; and he thought it was by means of the brain this prophecy would be fulfilled. Whence Ceat was wont to carry the brain of Meisceadhra about with him in the hope of slaying some one of the nobles of Ulster with it. Now Ceat, accompanied by a large host, went to plunder Ulster, and carried off a large herd of cattle from Feara Rois in Ulster; and he was pursued by a large force of Ultonians; and the men of Connaught flocked eastward to assist Ceat, and Conchubhar went westward to help the Ultonians. And when Ceat heard that Conchubhar was in pursuit, he sent word to the women of Connaght who were on a hill watching the two hosts asking them to entice Conchubhar to visit them, as he was a jovial, affable man, for the Ultonians would not permit him to take part in the battle against the men of Connaught.

Now when Conchubhar heard that the women wished to see him, he set out alone from the height on which he was to visit them; while Ceat, on the other hand, went secretly and got into the midst of the women waiting in readiness to kill Conchubhar. When, therefore, Conchubhar was approaching the women, Ceat arose and arranged the brain of Meisceadhra in his sling to slay Conchubhar. But when



3130 vo mairbhad. Ar bfaicfin iomorro Ceit uó, trialllaif ear  
 3130 a aif i mearc a muinntire féin; ašur aš uul ʒo Doire  
 Oá b̄aoť uó, euz Ceat ur̄car u'incinn Meircead̄ra ar a  
 éranntab̄aill 'n-a uoiuó, ʒur buail 'n-a b̄aitear é, ʒur  
 b̄ur̄ead̄ a feicne uon ur̄car roin, ʒur lea n̄ incinn Meircead̄ra  
 uá b̄aitear; ašur leif rin eiz̄io a muinntear féin uá f̄oir̄cin  
 3135 ó Ceat. Cuirio f̄ior an eiať roin i ʒcoinne F̄in̄ʒin F̄aiēliaīʒ  
 ašur ar uoīʒead̄ť uo láťair i ead̄ auubair̄ť uá mbeant̄aoi  
 an meall roin ar a ceann ʒo b̄ur̄īʒead̄ť b̄ar uo láťair.  
 "I r̄ fear̄ir linn," ar c̄ac̄, "ar r̄i uo beit̄ ainm̄ead̄ ion̄a a  
 éaš." Leif̄ir̄tear l̄e F̄in̄ʒin é, ašur auubair̄ť r̄ir ain̄r̄féin  
 3140 ʒan fear̄īʒ uo uéana m̄ ná l̄uif̄e r̄é m̄naoi ná uul ar eac̄ ná  
 f̄eio m̄ f̄oir̄eiz̄neac̄ uo uéana m̄, ašur uá nūear̄nať, l̄e ʒluar̄-  
 ac̄ť f̄rioc̄buail̄te a incinne féin, ʒo ūeil̄ʒead̄ť an meall ar  
 a ceann i r̄ ʒo b̄ur̄īʒead̄ť b̄ar.

Mar rin uó reac̄ť mb̄liaťna ʒur an aoine 'n-ar eioac̄ť  
 3145 C̄riort̄ uo r̄eif̄ir̄ ūruinḡe r̄é rean̄c̄ur; ašur mar uo éon̄nair̄c  
 cl̄aocl̄oť nea m̄ʒn̄ac̄ť na nuul i r̄ ur̄uub̄ať na ʒr̄eine ran  
 éar̄ca l̄an, r̄iar̄r̄uif̄ir̄ uo ūac̄r̄ac̄ ur̄aoi uo l̄aif̄n̄ib̄ uo b̄i  
 'n-a f̄oc̄air̄, eiať uo uo ūac̄m̄īʒ an m̄al̄air̄ť nea m̄ʒn̄ac̄ť  
 roin ar rean̄naib̄ n̄ime i r̄ eal̄m̄an. "Iora C̄riort̄ mac̄ Ūe,"  
 3150 ar an ur̄aoi, "ac̄a aš a b̄ar̄ūʒať anoir̄ aš luuoīūib̄."  
 "Tr̄uaš rin," ar Con̄c̄ub̄ar, "uá mbeinn̄-re 'n-a láťair  
 uo muir̄b̄rinn a r̄aib̄e tim̄ceall mo R̄ioš uá b̄ar̄ūʒať";  
 ašur leif̄ rin euz a éioīuea m̄ amať ašur eio r̄a uoīre  
 éoille uo b̄i l̄aif̄ r̄ir ʒur ʒab̄ aš a ʒear̄rať i r̄ aš a buain;  
 3155 ašur i r̄ ead̄ auubair̄ť uá mbeit̄ i mearc na n̄luuoīueac̄ť  
 ʒur̄ib̄ é rin uioł uo b̄ear̄ať or̄ra; ašur ar m̄eio na ūar̄ac̄ťa  
 uo ʒab̄ é uo l̄in̄ʒ an meall ar a ceann ʒo ūac̄m̄īʒ eio  
 uá incinn 'n-a uoiuó, ašur leif̄ rin ʒo b̄ruair̄ b̄ar. Coill̄.  
 La m̄uiōe i b̄fear̄aib̄ Roir̄ ʒoir̄tear uon muine éoille rin.

3180 Ar mbeit̄ mar̄ib̄ uo Con̄c̄ub̄ar eair̄ʒtear r̄iošac̄ť Ūlať  
 uon eí uo b̄ear̄ať cor̄p Con̄c̄ub̄ar leif̄ ʒan r̄eic̄ť ʒo h̄eamāin.  
 Tar̄la ʒiolla aš Con̄c̄ub̄ar ar an láťair rin uar̄ b̄ainm

the latter saw Ceat, he retreated to the midst of his own people ; and as he was proceeding to Doire Da Bhaoth, Ceat hurled the brain of Meisceadhra after him from his sling, and struck him on the crown ; and his brain-pan was broken by that cast, and the brain of Meisceadhra clung to his skull ; and thereupon his followers came up to protect him against Ceat. They then sent for Finghin Faithliaigh ; and when he arrived, he said that if that ball were extracted from his head he would instantly die. "We had rather," said they all, "that our king should have a blemish than that he should die." Finghin cured him, and then told him not to get into a passion, to avoid sexual intercourse, to avoid riding on horseback, to abstain from violent exertion—otherwise, that by the repelling motion of his own brain, he would hurl the ball from his head and die.

He was seven years in this state up to the Friday on which Christ was crucified, according to some seanchas. And when he saw the unwonted transformation of the elements and the darkening of the sun with the moon full, he inquired of Bacrach, a Leinster druid who was with him, what was the cause of that unwonted change in the luminaries of heaven and earth. "It is that Jesus Christ the Son of God is being put to death now by the Jews," replied the druid. "That is a pity," said Conchubhar ; "and if I were present, I would slay all that are around my King putting Him to death." And with that he drew forth his sword, and went into an oak-wood hard by, and set to cutting and felling it, saying that, if he were amongst the Jews, he would treat them in the same way ; and through the strength of the fury that seized him the ball bounded from his head, and a portion of his brain followed it, and with that he died. Coill Lamhruidhe in Feara Rois is the name of that wood-thicket.

After Conchubhar's death, the kingdom of Ulster was offered to whoever should carry his body to Eamhain without resting. A servant of Conchubhar's named Ceann Bearroide

Ceann Deapnoise ašur i n-óidh nár an ríogácht na rochtain  
 féin cógáir an corp go calma ašur nuš leir go h-áiríochas  
 3185 Sléide fúaid é, gur bhar a éiríoch ašur go bfuair bár an  
 rin. Sonas éirí an n-óidh-ro atá an reanfocal ašur  
 gur i ríogácht éinn Deapnoise iarrair neac an tan éirí-  
 ear roime go huallmianac céim na rochtain i r-áiríoch iona-  
 mar na féadach na gheamhach.

3170 Áit cia éirí na ušair an reanfocal ríor an r-áiríoch  
 Concuair ašur gur féar comairíoch na éiríoch é, na ríor  
 ríoríoch an reanfocal ní nušas éiríoch go h-áiríoch imíoch  
 i n-áiríoch Concuair; ašur i r-áiríoch atá ríoríoch na r-áiríoch  
 gur éiríoch b-áiríoch na éiríoch na éiríoch na éiríoch  
 3175 n-áiríoch éiríoch an r-áiríoch na éiríoch na éiríoch  
 áit colann ašur go n-áiríoch na h-áiríoch bár áiríoch, ašur  
 gur na na éiríoch na éiríoch an éiríoch na éiríoch na éiríoch  
 an áiríoch. Ašur na n-áiríoch na éiríoch na éiríoch na éiríoch  
 na éiríoch na éiríoch na éiríoch na éiríoch na éiríoch  
 3180 ré éiríoch na éiríoch na éiríoch na éiríoch na éiríoch  
 go bfuair bár na éiríoch na éiríoch na éiríoch na éiríoch  
 i n-áiríoch na éiríoch na éiríoch na éiríoch na éiríoch  
 na éiríoch na éiríoch na éiríoch na éiríoch na éiríoch  
 3185 iona na éiríoch na éiríoch na éiríoch na éiríoch na éiríoch  
 an r-áiríoch na éiríoch na éiríoch na éiríoch na éiríoch



was present, and in the hope of obtaining the kingdom, took up the body stoutly and carried it to Ardachadh, in Sliabh Fuaid, but there his heart broke and he died. And this event has given rise to the saw which says that one seeks the kingdom of Ceann Bearroide when one aspires ambitiously to a rank which it is beyond his power to attain.

But though authors relate this story of Conchubhar, alleging that he was a contemporary of Christ, still, according to the truth of history, Christ was not born for a long time after Conchubhar; and the truth of this story is that Bacrach, a Leinster druid, foretold through prophecy that Christ the Prophesied One, the Son of God, would be conceived, that He would assume a body, and that the Jews would put Him to death; and through Him the human race would be delivered from the tyranny of the evil one. And when Conchubhar heard this, he became enraged as we have said; and through sympathy with Christ, he set to cut down the wood of Lamh-ruidhe as if the trees were the Jews; and he died of that effort. And if anyone should deem it strange that Bacrach or any other druid, being Pagan, should foretell the death of Christ, how was it more fitting for the Sybils, who were Pagans, to have foretold Christ before His birth than for Bacrach or any of his kind? Hence the story is not to be thus discredited.

## XXXIV.

AG RO RÍOR DO BÁR CEIT MIC MÁGÁD.

Ba tréinfead an Ceat-ro ir fá bioúda bioúfoglac ar  
 ulltaíob é fead a mé. Lá n-aon vā nveadāi an Ceat-  
 3190 ro i nulltaíob vō vāana vībfeirge mar fá gnat leir;  
 go vtarla rneadta mōr fān am roin ann; agur ag tillead  
 vō ir trī cinn laoc aige vō marbad leir ran tuiar roin,  
 tiz Conall Ceatnac ar a loiz gur cūir fá gneim ag dē  
 Ceit é, gur comhaidroo me céile gur tuit Ceat ran com-  
 3195 lann agur gur tromgonaó Conall, gur tuit i néall ar an  
 ládair iar vtréigean iomao folā vō. Agur leir rin, tiz  
 Déalcú bneitne tréinfead vō Connadtaib go ládair an  
 comhaid mar a bfuair Ceat marb ir Conall i ghoctāib báir,  
 agur avubairt gur mait an rcéal an vā oncoin rin vā  
 3200 vāinūz aivmillead éireann vō beit rna haidneadtaib rin.  
 “Ir rior rin” ar Conall “agur i noiol a nvearna mipe vō  
 vōcar vō Connadtaib marb-ra mé.” Ir uime iomorro avu-  
 bairt rin vō bñiz gomaó feair leir ionā flaitear éireann  
 laoc éigin oile vā goin ionnur nac biad clú a mairbta  
 3205 ar aon laoc amāin vō Connadtaib. “Nī mairpeao tú”  
 ar Déalcú “ōir ir geall mé beit marb vuit an riuot ‘n-a  
 bfuilir. Gíreao beair liom tú agur cuirpeao leigear oit;  
 agur ma’r téarnóó óo otiar vuit vō-vēan comhac doinfir  
 riuot, go noiofaltar liom oit gac vōcar ir gac vōot vāi  
 3210 himpeao leat ar Connadtaib.” Agur leir rin cuirir iomcar  
 faoi agur beirir leir vā tēac féin é, gur cūir leigear air  
 ann, go beit vā éreadtaib cneairuigte.

Mar vō mear iomorro Déalcú eipean ag téarnóó agur  
 a neairt féin ag fār air ann, vō gab eagla mé gConall  
 3215 é, agur ollmairgeair triúr laoc vā cloinn lé Déalcōin mé  
 marbad Conall i bfeall ran oitce ar a leabair. Gíreao

## XXXIV.

Of the death of Ceat son of Magha, as follows.

This Ceat was a valiant man and during his life he was an enemy and constant plunderer of the Ultonians. On a certain day this Ceat proceeded to Ulster to wreak vengeance as was his wont ; and there was heavy snow at that time ; and as he was returning with the heads of three warriors whom he had slain on that expedition, Conall Cearnach pursued him and seized him at Ath Ceit. They fought ; and Ceat fell in the conflict ; and Conall was severely wounded, and lapsed into a trance on the spot after he had lost a large quantity of blood. Thereupon Bealchu of Breithfne, a Connaught champion, came up to the place of conflict, where he found Ceat dead and Conall on the point of death, and said that it was well these two wolves who had caused the ruin of Ireland were in so sad a plight. "That is true," said Conall ; "and in retribution for all the injury I have inflicted on Connaught do thou kill me." Now he said this because he would give the kingdom of Ireland that some other warrior should wound him so that a single Connaught warrior should not have the renown of slaying him. "I will not slay thee," said Bealchu, "since the plight thou art in is almost as bad as death. However, I will take thee with me and apply remedies to thee ; and if thou recoverest from thy wounds, I will fight thee in single combat, so that I may avenge on thee all the injury and affliction thou hast brought on Connaught." Thereupon he placed him in a litter and took him to his own house, and there applied remedies to him, until his wounds were healed.

But when Bealchu saw that Conall was recovering and his natural strength growing in him once more, he became afraid of him, and arranged for three warriors, his own sons, to slay him treacherously in bed by night. But Conall got a hint of



ruair Conall dóig ar cógar na ceilge rin. Agus an oíche  
 vo bí a bair fán gcloinn teacé vo déanaí na feille  
 aubairt Conall ré béalcoir go gcaitead mairt leap-  
 3220 éa o'fagáil uair nó go mairbfead é. Agus leir rin luigir  
 béalú, gér learc rir é, i leabair Conall agus vo luig  
 Conall i leabair béalcon go utánsaor an triúr laoc  
 roir fá clann vo béalcoir o'ionnruige na leaptá 'n-a  
 mbioí Conall, gur mairbair a n-aéair i rioct Conall leo.  
 3225 Mar vo móruig iomorra Conall iao-ran ar mairbair a  
 n-aéair 'n-a rioct féin, vo ling orra ir mairbair iao a  
 utriúr leir, agus oíceannair leir iao mar don ré n-a  
 n-aéair, go ruig ar n-a mairbair a gcinn va gcomhdaioídeam  
 go hEamain; gonaó ag mairbair an gníomha-ro acá an  
 3230 rann-ro ar an reancur:

fá vo ceapair Conall ceapair  
 ionnraí Manann ardaí moí  
 ir goir trí mac béalcon bheirne  
 iar ngoin luigbeac mic trí gcon.

3235 Gonaó é mairbair Ceir mic Mágaé ir béalcon bheirne  
 go n-a trí macair go ró ro. Gíreáó ir iomá éacé aóbal  
 leir ro vo réapair vo comhdaioídeam ar Conall fuigream  
 von cur ro gan cur ríor.

ag ro ríor an ní va utáir bair feargura mic róig.

3240 Ar mbeir iomorra o'feargura ar veoráideacé i gConn-  
 acéair, tarla i bfoáir Oiliolla ir Meabá é i Maigí Doi,  
 áit a mairb oínnroir comhuigé acá; agus lá n-aon va  
 éirgeair amac ar bhuac loá vo bí láir rir an lior,  
 iarriar Oiliill ar feargura vol vo ríam ar an loc, agus  
 3245 téir feargura ann. Ar mbeir ceana o'feargura ag ríam  
 vo gab mian Meabá vol vo comhdaí rir agus ar vol  
 ran loc oi i bfoáir feargura vo gab éad Oiliill agus tug  
 ar bairáir oó féin vo bí 'n-a foáir va b'ainm luigair  
 Dailléigear uirair rleige vo áiteam ré feargura go utarla

this treacherous conspiracy ; and on the night for which it was arranged that the sons should come to commit the murder, Conall said to Bealchu that he must exchange beds with him, else he would kill him. And accordingly Bealchu lay against his will in Conall's bed, and Conall lay in Bealchu's bed. And those three warriors, the sons of Bealchu, came to the bed in which Conall used to be and slew their father in mistake for Conall. Now when Conall observed that they had slain their father in mistake for himself, he sprang upon them and killed all three, and beheaded them and their father; and on the following day he took their heads to Eamhain in triumph, and in commemoration of this deed is the following quatrain from the seanchus :

Among the feats of Conall Cearnach  
Was the sack of Manainn, the spoiling of slaves,  
And the slaying of the three sons of Bealchu of Breithfne,  
After he had slain Lughaidh son of three hounds.

So far the murder of Ceat son of Magha and of Bealchu of Breithfne and his three sons. And there are many great deeds besides this that might be laid to the credit of Conall which we shall leave untold on this occasion.

Of the event which led to the death of Fearghus son of Rogh, as follows.

When Fearghus was in banishment in Connaught, it happened that he was with Oilill and Meadhbh in Magh Ai, where they had a dwelling-fortress ; and one day, when they went out to the shore of a lake that was near the lios, Oilill asked Fearghus to go and swim in the lake, and Fearghus did so. Now, while Fearghus was swimming, Meadhbh was seized by a desire of swimming with him ; and when she had gone into the lake with Fearghus, Oilill grew jealous ; and he ordered a kinsman of his called Lughaidh Dalleigheas who was with him to cast a spear at Fearghus

3250 tré n-a éilab ašur tiz Feařur i utir lé zoin an urđair rin,  
 ašur ȝauiur an trleaš ar řein, ȝo utuz amur urđair ȝo  
 hOilell ȝo utarla tré mīolēoin vo bi lām ié n-a éarbas  
 i; ašur leir rin tuitir Feařur ašur fuair bār, ȝur haur-  
 naicead ar bīuad an loča céadna é. Ir é an Feařur-ro  
 3255 vo mairb řiacna mac Concubair ašur an tréinfear ȝeiri-  
 ȝeann mac Mollad ašur Eoȝan mac Duirićadta i Feařin-  
 muiȝe ir iomao curad ir caicmīlead ar céana nać luair-  
 feam annro. Ir é řór tuz an táin mór leir a hulltaib  
 va utáiniz iomao uilc ir eadanta iur Connadta ir ulltaiz  
 3260 ionnur ȝo řabadar an vubloingear táiniz ar veoiriueadć  
 lé Feařur a hulltaib řeadć mbliadna i ȝConnadtaib, nó  
 veic mbliadna vo iéir ūruingē oile, aȝ véanaim řiorlur  
 ir řoȝla ar ulltaib tré bār mac nUruiz ašur ulltaiz  
 mar an ȝcéadna aȝ véanaim vībřeiriȝe orra-řan ir ar  
 3265 řearaib Connadć trér an utáin iuz Feařur uadć, ašur  
 trér ȝadć voćair oile va nvearua an vubloingear .i. an  
 řluaȝ veoiriueadć vo éuair lé Feařur i ȝConnadtaib,  
 ašur řir Connadć řein vóib; ionnur ȝo řabadar na vóića  
 ir na voćair vo iunneadar leać ar leać va céile com mór  
 3270 řoin ȝo řuailo leabair řeriodća orra buō liorća ié a  
 luad ašur buō řava ié a řfairnéir annro.

aȝ řo řior an t-adair řá utáiniz bār laoȝaire vūadāiz.

řile iomorrio vo bi aȝ Concubair va nȝairći Aođ mac  
 Anninn vo liamnad ar Maȝain bean Concubair; ašur ar  
 3275 n-a řionnoćadć rin vó, ir i břead iuz ar an řrliū a éur va  
 bāćad i loć laoȝaire; ašur tángadar vřionȝ leir ar řóȝmad  
 an řioȝ ȝur an loć va bāćad; ašur ar n-a řairrin rin vo  
 řeadćaire laoȝaire vūadāiz tēro ȝo laoȝaire ašur  
 avubair nać řaibe i nēirinn ait 'n-a mbāicřrōe an řile  
 3280 adć 'n-a vōřar řan. leir rin lingir laoȝaire amadć ir



which pierced him through the breast; and Fearghus came ashore on account of the wound caused by that cast, and extracted the spear from his body, and cast it in the direction of Oilill; and it pierced a greyhound that was near his chariot, and thereupon Fearghus fell and died, and was buried on the shore of the same lake. It was this Fearghus who slew Fiachna son of Conchubhar, and the champion Geirrgheann son of Mollaidh, and Eoghan son of Durrthacht, king of Fearnmhuighe, and many heroes and warriors besides whom we shall not mention here. It was he also who carried off the great spoil from Ulster which caused much mischief and discord between Connaughtmen and Ulstermen, so that the *dubhloingeas* that went with Fearghus into exile from Ulster remained seven years in Connaught, or according to others ten years, spoiling and plundering Ulster on account of the death of the sons of Uisneach, while the Ulstermen were in the same way making an onslaught on them and on the men of Connaught on account of the spoil that Fearghus took from them, as well as every other injury which the *dubhloingeas*—that is, the exile host who went with Fearghus to Connaught—and the men of Connaught themselves had done them; so that the injury and damage they inflicted on one another were so great that books have been written about them which it would be tedious to mention, and would take too long to describe here.

The cause which led to the death of Laoghaire Buadhach, as follows.

Conchubhar had a poet called Aodh son of Ainneann, who carried on an intrigue with Maghain, Conchubhar's wife; and when Conchubhar discovered this, the judgment he passed on the poet was that he be drowned in Loch Laoghaire; and at the king's command a company went with him to drown him. And when Laoghaire Buadhach's steward saw this, he went to Laoghaire and said that there was no place in Ireland where the poet could be drowned but at his own door.

capla faptoir an tige do cúl a éinn sup bhuiréad a feicne,  
 agus da éir rin lingir go váractad ar éad sup marb iad ir  
 sup fóiréad an file leir; agus éadair féin ar an ládaigh rin;  
 sonad i rin chioé laogairne buadairg.

## XXXV.

3285

Ag ro fadain báir mēirde chruadain.

Iar marbdaó iomoirio Oiliolla lé Conall Cearnac do  
 éuad Meadhb do comnuirde go hlinir Cloetmann ar loé Rib  
 agus ar mbeir 'n-a comnuirde ann rin vi ba zeir vi i féin  
 v' fōiréad an tobair do bi i nooir na hinre gada mairone;  
 3290 agus ar n-a élor rin v' fōirbuid mac Concubair tainis lá  
 n-aon go huairnead v' fōir an tobair, agus do comair lé  
 rinad lin ó bhuad an tobair sup an leir oile don loé agus  
 beirir an comair céadna leir i nulltaib; agus ir ead do gniot,  
 vā éuaille do éur i vcalam agus ceann an tindaite do éan-  
 3295 gal da gad éuaille vōib agus uball do éur ar mullad  
 éuaille aca agus é féin do fēarad ag an gcuaille oile agus  
 beir ag fōirlámad ar a ériantabail go vtuad amur ar  
 an uball do bioó ar báir an éuaille oile go mbuairéad é.  
 Do cleadad leir iomoirio an cluité rin ionnur go maibe  
 3300 clirte air go nac teiréad donuicair air gan an t-uball  
 v' amur. Capla tair go gmo da éir rin comóail roir ulltaé-  
 aib ir Connactair da gad leir don tSionainn ag linir  
 Cloetmann agus tiz fōirbuid anoir i gcomóail na nulltaé.  
 agus mairéan da maibe ann do connair Meadhb ag a  
 3305 fōiréad féin amail ro cleadad an tobair mēamirāite;  
 agus leir rin vo-ni cloé v' inneall 'n-a ériantabail go  
 vtuq uréar da hionnirige sup amur 'n-a héadan i, go  
 bfuair báir ar an ládaigh rin iar mbeir oét mbliadna vēag  
 ri céirne fōir i gceannar Connact vi, amail donbriamair  
 3310 éuar.

Tugamar anuar annro gablan ar na curaduib ar  
 mbeir 'n-a luét comairir ag Meadhb vōib. Ziréad



Thereupon Laoghaire leaped out, and his poll struck against the upper door-post of the house, and his skull was broken ; after this he made a sudden onslaught on the company, and slew them, and rescued the poet ; and he himself died on the spot. Such was the end of Laoghaire Buadhach.

## XXXV.

The cause of the death of Meadhbh of Cruachain, as follows.

When Oilill had been slain by Conall Cearnach, Meadhbh went to Inis Clothrann on Lough Ribh to live; and while she resided there, she was under an obligation to bathe every morning in the well which was at the entrance to the island. And when Forbuidhe son of Conchubhar heard this, he visited the well one day alone, and with a line measured from the brink of the well to the other side of the lake, and took the measure with him to Ulster, and practised thus: he inserted two poles in the ground, and tied an end of the line to each pole, and placed an apple on one of the poles, and stood himself at the other pole, and kept constantly firing from his sling at the apple that was on the top of the pole till he struck it. This exercise he practised until he had grown so dexterous that he would miss no aim at the apple. Soon after this there was a meeting of the people of Ulster and Connaught at both sides of the Shannon at Inis Clothrann; and Forbuidhe came there from the east with the Ulster gathering. And one morning while he was there, he saw Meadhbh bathing, as was her wont, in the fore-mentioned well; and with that he fixed a stone in his sling and hurled it at her, and struck her in the forehead, so that she died on the spot, having been ninety-eight years on the throne of Connaught, as we have said above.

Thus far we have digressed into accounts of the heroes who were contemporaries of Meadhbh. We shall now return



fillfeam ar Eóclaió Feórlíoc ari. Trí mic iomorro do  
 trí hingean do bí do Eóclaió, mar atá bheadh i nÁr i  
 3316 loctar na trí mic, do do hingean eithe uatad  
 Cloctar i Meab Ciuadán, amail doir an rle ran  
 rann-ro :

3320 Trí hingean Eóclad Feórlíoc,  
 fuaim ar foela  
 eithe uatad Meab éaim Ciuadán  
 do do Cloctar.

Do-óéanam atárad ari ar Concubair do cuirfeam  
 rior annro cur do óalaid. Fá hí iomorro ingean Eóclad  
 Sálbuíde do Connaéctaid a mádar do b'ainm Neard, do  
 3326 do doir uaid é. Doir fá hé fadna fadad mac Cair  
 mic Ruóruige do rlioc ír mic Milead fá hadar do; do  
 an ran do b'ad na cúigeatad do doir teorann fad  
 cúigí fá leir, i ann ruz Cairbhe na fear rí laigean i  
 doirannoin ingine Concubair o'fadad 'n-a mnaoi do rí,  
 3330 an rí atá ó loct an Cúigí i mbeadad do doir ó Teardar  
 do doir do Cúigeat Uad, do doir trí ríúad céad iomlána  
 na ríe rí, amail doir an rle :

3336 Dia rannra dóir dóir éirann  
 ríe óa ríe, mór an céad,  
 ruz trí ríúad céad lé a eirann  
 Concubair, nór éadadad beag.

Feórlim Nuadadad ainm na hingine lé b'ad an ríad-ro;  
 do doir doir do doirannad ar éadad lé Conall Ceardad  
 ó rí laigean.  
 3340 Óal Concubair ríe mac i ríe doir do doir  
 corbad do doir mearce ríe n-a mádar ríe do doir  
 Corrad Conluigeat do. Ionann iomorro Corrad i Corb-  
 mac, do doir ríe corbad do doir Concubair Corrad  
 ríe n-a mádar ríe, Neard fá ainm ó. do i n'oiol an  
 3346 migníom ríe do doir a mic uile do doir doir doir

to Eochaidh Feidhlioch. Now, Eochaidh had three sons and three daughters, namely, Breas and Nar and Lothar, the three sons, and Eithne Uathach, Clothra, and Meadhbh Cruachan, the three daughters, as the poet says in this quatrain :

Three daughters had Eochaidh Feidhlioch,  
Fame on a lofty seat :  
Eithne Uathach, fair Meadhbh of Cruachan,  
And Clothra.

We shall come back again to Conchubhar, and set down here part of his story. His mother was the daughter of Eochaidh Salbhuidhe of Connaught, who was called Neasa, and he was named from her. And his father was Fachtna Fathach son of Cas, son of Rudhruighe of the race of Ir son of Milidh ; and when the provincial kings were demanding to have the boundaries of each separate province fixed, Cairbre Nia Fear, king of Leinster, in consideration of getting Conchubhar's daughter in marriage, ceded to Ulster the tract of land that extends from Loch an Chuighidh in Breagh and from Tara to the sea ; and this tract consists of three cantons, as the poet says :

In the division of Erin into fifths,  
Between two seas, great the permission,  
Three cantons with his portion  
Took Conchubhar, no small, narrow tract.

The lady through whom he gained this increase was named Feidhlim Nuachrothach ; and through force of passion she eloped with Conall Cearnach from the king of Leinster.

As to Conchubhar he had twenty-one sons ; and in a fit of drunkenness he committed incest with his own mother, and she bore him Cormac Conluingeas. Now, Cormac is the same as Corbmac, an incestuous son ; for it was through *corbadh* or incest that Cormac was the offspring of Conchubhar by his own mother, whose name was Neasa. And in punishment of this misdeed all his sons died without issue except three,

maí atá beanna ó páirtítear beanntraiḡe; lanna ó páirtí-  
tear lanntraiḡe; ír ḡlaine ó páirtítear ḡlanntraiḡe. ḡrēad  
ní fuil neac beo ar flioc na vruinge-re i nÉirinn anú.

Ír é an Concubair-ro mac fáctna fáctaiḡ aḡur a  
3360 bpaítrre tug Cat Donaiḡ Maca vo Óaball Dianbuilleac  
mac airtíoríog Loclonn. Ba vío-áirim tpaí an fuaḡ baol  
maí don pé mac ríog Loclonn an tan roin aḡ teac vo  
ḡabáil éireann. I ḡCúigead ulad ír ann tánḡadair i vtip,  
aḡur tpaillair pompa íar rin ḡo Maḡ Maca. Vo éionóil-  
3365 ríoclannda Ruḡruige um Concubair i n-aḡair na n-allmuprac  
vo éabairt éacá vóib. Abubairt Seanann ḡruadpolar  
mac Caḡbair pua a munntrir an tan roin. “Ír tearc bar  
fuaḡ, a ullta,” ar pé, “aḡur ír óḡ amulcáac ḡac don aḡairb.”  
“Cpéad vo-véanam uime rin,” ar các; “Maḡeac,” ar  
3370 Seanann, “tabairt íomao v’olainn léit lib aḡur cpuar-  
éanglaí an olainn va bar n-aḡcib ionnur ḡo maḡ móire  
ḡrín ír eadla na n-allmuprac pomairb an ní rin amail buḡ  
ríoglaoid rib.” Vo rinneadair uile comairle Seanann  
ḡac don ba hamulcáac .i. ḡac don ar nac paibe féaróḡa aca.  
3375 Tugaḡ an cat íar roin, ír vo buprad vo na hallmupracib  
aḡur vo cuiprad a n-áir ann; ḡonad ón ḡcat roin Donaiḡ  
Macá avairtear ulad ríu.

aḡ ro ríor vo bair Conlaoid mic Con ḡCulainn.

Ír é ní íomoprio va vtaíng a bair, Cú Culainn vo éuad  
3370 v’poglun cleair nḡoile ḡo Scáctaiḡ, banḡairceadac vo bi  
i nAlbain; aḡur tapla inḡean álainn i nAlbain an tan roin  
vair b’ainm Aoire inḡean airtíéime tug ḡrād éadmaire  
vo Coin ḡCulainn ar a airtíéadair ḡo vtaíng va ríor  
ḡur éumaire rí féin ír Cú Culainn pé éile ḡo vtapla mac  
3375 ’n-a bpoinn. Aḡur ar mbeir aḡ tpaill i nÉirinn vo Coin  
ḡCulainn íar bpoglun na ḡcleair lúit ó Scáctaiḡ, téir vo



namely, Beanna, from whom Beanntraighe is named ; Lanna, from whom Lannraidhe is named ; and Glaisne, from whom Glasraidhe is named. But there is no one to-day in Ireland descended from these.

It was this Conchubhar son of Fachtna Fathach and his kinsmen that fought the Battle of Aonach Macha against Dabhall Dianbhuilleach son of the monarch of Lochloinn. An innumerable host accompanied the son of the king of Lochlainn on that occasion on an expedition to invade Ireland. It was in the province of Ulster they landed, and after that they proceeded to Magh Macha. The clan Rudhruighe rallied round Conchubhar against the foreigners, and gave them battle. Then Geanann Gruadhsholus son of Cathbhadh said to his followers: "Your host is small, O men of Ulster," he said, "and ye are all young and beardless." "What shall we do, then?" said they all. "Well," said Geanann, "bring with you a large quantity of grey wool, and bind fast the wool to your faces, so that the foreigners may hate and fear you all the more for this, as if you were chosen warriors." All those who were *amhulchach*, that is, those who had not beards, followed the advice of Geanann. The battle was afterwards fought, and the foreigners were defeated, and they were slaughtered there ; and it was from this Battle of Aonach Macha that they were called Ulaidh or Ulstermen.

The death of Conlach son of Cuchulainn, as follows.

It was thus his death was brought about: Cuchulainn went to learn feats of valour to Scathach, a female champion that lived in Alba ; and there was a fair lady in Scotland at that time called Aoife daughter of Airdgheim, who cherished a longing affection for Cuchulainn because of his great fame ; and she came to visit him ; and they had intercourse with one another, and she conceived a son. Now, when Cuchulainn was proceeding to Ireland after having learned the feats of agility from Scathach, he paid a farewell

céileadhrao u'aoife ir tug ónnarc .i. rladhrao óir oi aghur  
 aubhairt nua a coiméas go beit na mac infeadoma; aghur  
 ar mbeit infeadoma uó an rladhrao vo cur leir an mac  
 3380 cúige féin mar comhartha cinnte ar a n-aitheonaó é; nó vo  
 réir úruiuge oile, iob óir, aghur aubhairt nua an tan vo  
 bidh a mac com arriacra ir go lionrao a méar an iob  
 a cur na rior féin i nÉirinn; aghur rór vo cuir chí geara  
 ar an mac nua oteact go hÉirinn uó. An céirgeir oib  
 3385 gan reacaó rlige vo déanaí u'adoncurao ná u'adoncait-  
 míleao ran uóman. An uara geir gan a ainm vo eadhairt  
 tré uamhan u'adonlaoc ran bit. An trear geir gan comhar  
 doinir na treire ar talman u'obao. Aghur iar brár ir  
 iar bforbhairt iomoirio von mac roin ir iar brogluim clear  
 3390 ngoile ir ngaircú uó ó banoive na gcurao .i. Scátaó,  
 triallair i nÉirinn u'rior Con gCulainn rá hacair uó; aghur  
 ar moctair tré von macaom, tarla Concubair go maicib  
 ulaó i noail nó i n-oiriactar ag Tráct Eire ar a cionn;  
 aghur cuirir Concubair laoc na muinntir na ngaircú Cuinnire  
 3395 u'ragail rcéal uao. Mar éainis iomoirio vo láair an  
 macaom riarruigir a ainm ve. "Ni rlonnam mé féin u'adon-  
 laoc amán ar uirum ealmán" ar Conlaoc. Tiliir triá  
 Cuinnire go Concubair aghur noctair an t-aitearc roin uó.  
 Leir rin téir Cú Culainn vo buain rcéal ve. Gíreao  
 3400 ní bruarí act an riagria céana ó Conlaoc; aghur com-  
 maictear leo go fuileac ré céile go maibe Conlaoc ag  
 triaoóao Con gCulainn, act géir móir a éróact ir a ealmact  
 i nraó comlan nuaí moime rin, ionnur gur b'éigin uó uil  
 ran at vo b'oirge uó aghur a eadhairt rá veara ar laog  
 3405 mac Riain Gabra an ga bolg u'inneall uó gur cuir tré  
 corp Conlaoc é; gonaó mar rin éainis a bár.

visit to Aoife, and gave her an ornasc, that is, a chain of gold, and told her to keep it till her son should be fit for service ; and when he would be fit for service, to send the chain with him to himself, as a sure token by which to know him ; or, according to others, it was a gold ring, and he told her to send his son to visit him to Ireland as soon as he should be so strong that his finger would fill the ring. Furthermore he imposed three restrictions on the son before his coming to Ireland. The first restriction was that he should not give way to any hero or champion in the world ; the second restriction that he should not give his name through fear to any warrior in the world ; the third restriction that he should not refuse single combat to any man on earth, however strong. Now, when this youth grew up and waxed strong, and when he had learned exercises of valour and championship from Scathach, the instructress of champions, he set out for Ireland to visit Cuchulainn, his father ; and when the youth reached land, Conchubhar and the nobles of Ulster were before him at Tracht Eise ; and Conchubhar sent a champion called Cuinnire to get an account of himself from him ; and when he came into the youth's presence, he asked his name. " I tell my name to no warrior on earth," said Conlaoch. Then Cuinnire went back to Conchubhar, and made known to him this answer. Thereupon Cuchulainn went to get an account from him, but received only the same answer from Conlaoch ; and they engaged in a bloody encounter, and Conlaoch was overpowering Cuchulainn, great as had been his valour and strength in every battle up to that time, so that he was forced to go to the nearest ford and direct Laogh son of Rian Gabhra to get ready the ga bolg for him, which he sent through Conlaoch's body ; and it was thus he died.



## XXXVI.

Tuis, a léagtóir, ná gcuirinn ríor annro mar vo éuit  
 Cú Cúlainn lé clannaid Cailitin ašur fear Dáð mac  
 Dámaín lé Coin gCúlainn ašur na reáct Máine fá clann  
 3410 O'Oilill Mór i' vo Meib' ašur iomaio oile vo cúraðaid  
 calma nac áirniúgēar annro, go mbiaú eáctra aúbal  
 ré a hiomluáú oirra. Siúeáú ma' r maic leat a b'ioir  
 go foirleáan o' fadail léagtar leat b'uirleáé muiŕe  
 Muirceimne, Oirio ná gCuiráú, nó Táin bó Cuaileŕne, nó  
 3415 Táin bó Reaŕamaín, nó Deaŕŕiuáctar Conaill Céaŕnaig,  
 nó fear Eáma, nó Táin bó Fliaúair, nó a raáail oile ro  
 vo rtairib áta ré a b'aircín i nÉirinn auiú, ašur vo-gēab-  
 air luáú go lionmaí ari an oiruiŕ euar i' ari iomaio vo  
 cúraðaid i' vo áctmíleáúaid oile—ari a noálaib i' ari a  
 3420 n-imēáctaid ionnta.

Áct éana mearaíu nac inóeanta deaŕmaio vo Coirí  
 mac Dáir annro ŕan fácaín a báir vo cúri ríor, ari mbeic  
 'n-a éirínfeair vo i' 'n-a ríor coámaŕŕie aŕ Concuáar  
 ašur aŕ na cúraðaid. Moŕann Máanaíac máctair Coŕnaoi  
 3425 mic Dáir, ámaí aoeiri an ríle ŕan iann-ro:

Moŕann Máanaíac miaú nŕlé,  
 inŕean ír mic Uinnŕbe;  
 Siúŕ eoaá eáébeoil fá hí  
 máctair Coŕnaoi mic Dáirí.

3430 Trí haicmeáú iomaio vo bí vo éirínfeairib i nÉirinn  
 i gcoámaŕŕi; ašur ní maibe ioma ná ó ŕin a leicéio vo  
 mácaib míleáú ba mó ba aŕiaáctá ba ciúú ba clirte i'  
 ba calma i ŕaácláirib i' i ŕeáŕaib goile i' ŕaŕeáú  
 ioná iáú, ó náŕ coámaŕŕa ŕian laigean iui. An éáo-  
 3435 áicme úioá cúraú ná Cŕaioibe Ruáúe fá Concuáar; an  
 oara haicme ŕamáŕŕiuú iorŕiair Dómnonn fá Oilill ŕionn,

## XXXVI.

Know, O reader, that if I were to relate here how Cuchulainn fell by the sons of Cailitin, and Fear Diadh son of Damhan by Cuchulainn, and the death of the seven Maines sons of Oilill Mor and of Meadhbh, and of many other stout heroes who are not mentioned here, a long narrative would be needed concerning them. But if thou wishest to get a lengthy account of them, read *Brisleach Mhuighe Muirtheimhne*; *Oidhidh na gCuradh*; or *Tain Bo Cuailgne*; or *Tain Bo Reaghamain*; or *Deargruathar Chonaill Chearnaigh*; or *Feis Eamhnan*; or *Tain Bo Fliodhais*; or similar tales which are now to be seen in Ireland; and thou shalt find therein a copious account of the above-mentioned persons and of many other champions and warriors—of their history and adventures.

Nevertheless, I think I should not omit mention of Curaoi son of Daire here, but should set down the cause of his death, as he was a valiant man, and a contemporary of Conchubhar and of the heroes. Morann Mhanannach was mother of Curaoi son of Daire, as the poet says in this quatrain:

Morann Mhanannach of honour pure,  
 Daughter of Ir son of Uinnseach,  
 Sister of Eochaidh Eachbheoil was she,  
 Mother of Curaoi son of Daire.

There were three orders of champions in Ireland at the same time; and there lived neither before their time nor ever since a body of the sons of Milidh who were bigger, stronger, braver, more skilled, more intrepid on the field of battle, and in exercises of valour and bravery than they; for the Fian of Leinster were not to be compared with them. The first order of these were the champions of the Craobh Ruadh under Conchubhar; the second order the Gamhanruidh of Iorras Domhnonn under Oilill Fionn; and the third order

Δεσφ δὲ πρὸς αἰσθε δλῶντα Δεσφδὸς πὰ Κοινηί μαε Νάηε  
 1 η-ἰαρεῖαη Ἰνῶνδαν.

17 é ni sa tóuinis bár Cónraoi: coiméirige vo éuaor  
 3440 curaid na Cnaoihe Ruaidhe o'arḡain oiléin máia láim me  
 hálbain sa nḡairítearí Manainn, marí a maíbe iomao óir  
 17 airtio 17 iolmáoine Δεσφ iomao vo feoiuib uairle oile,  
 Δεσφ inḡean álainn doncuíma vo éinn ar mḡáib a com-  
 aimirie 1 ḡcuí 17 1 pceim Δε tigeapna an oiléin. Blánao  
 3445 pà haime oi. Δεσφ marí vo éuala Cúraoi na curaid Δε  
 triall pán curar roin cuirir é fein tré úraoiúeact 1  
 mbréiriguoct ḡo nveadúo ran comúail; Δεσφ ar mbeir ar  
 tí airtie an oiléin oíib 1 bpoibair brear bpalḡa, vo  
 meapaoar vocamál mór vo beir 1 nḡabáil an uíin vo bí  
 3450 ran oiléan marí a maíbe Blánao 17 feoiue uairle an oiléin  
 uile, ar óainḡne an uíin 17 ar iomao vmaoiúeacta na  
 vruinḡe vo bí Δε a cóirnam. 17 ann rin aoubairie Cúraoi  
 vo bí 1 muíct firi an bpuir laccna oá bpaḡo muḡa feoiue  
 sa maíbe ran uín ḡo nḡeabao fein an uín oíib. ḡeallair  
 3455 Cú Cúlainn rin oó Δεσφ leir rin cuḡaoar uct ar an uín  
 Δεσφ fear an bpuir laccna 'n-a vtopac ḡur farḡo  
 an muí ḡeintlie vo bí ar ruḡbal ar óorair an uínadú  
 leir, ḡur léis cáe 17teaé, ḡur hairḡeao an uín leo, Δεσφ  
 ḡo vcuḡrao Blánao Δεσφ a maíbe vo feoiuib uairle ann  
 3460 ar. Triallao ar rin 1 néirinn ḡo muíctain Eamna oíib  
 Δεσφ ar mbeir Δε roinn na feoo oíib iarriair fear an  
 bpuir laccna muḡa feoiue amáil vo ḡeallao oó. "Oo-  
 ḡeabair" ar Cú Cúlainn. "Maíreao" ar ré "17 í Blán-  
 ao mo muḡa vo na feoiuib." "Oo muḡa vo na feoiuib  
 3465 oile úoir" ar Cú Cúlainn "act Blánao amáin." "Ni  
 ḡeab a malairie" ar fear an bpuir laccna. Leir rin  
 iarriair Cúraoi ápac ar Blánao o'fuaaoé, ḡo vcuḡ amur  
 ór 17eal uirre, ḡo muḡ leir 1 1 ḡeallairie vmaoiúeacta.  
 Marí vo muícuḡ Cú Cúlainn earḡadú na hinḡime airí vo



clanna Deaghaidh under Curaoi son of Daire in west Munster.

It was thus that the death of Curaoi came about. The champions of the Craobh Ruadh went to pillage an island in the ocean near Alba called Manainn, where there was much gold and silver and wealth of various kinds, and many precious valuables besides ; and the lord of the island had a comely, marriageable daughter who surpassed the women of her time in form and beauty. Her name was Blanaid. And when Curaoi heard that the champions were setting out on that expedition, he put on a disguise by magic, and went with the party ; and when they were about to plunder the island in the guise of jugglers, they apprehended great difficulty in seizing on the dun which was in the island in which was Blanaid, and all the precious valuables of the island, both on account of its strength and of the great skill in magic of those who were defending it. Then Curaoi, who was disguised as a man with a grey cloak, said that if he got his choice of the valuables in the dun he would capture it for them. Cuchulainn promised him this ; and thereupon they attacked the dun with the man in the grey cloak at their head. He stopped the magic wheel that was in motion at the door of the fortress, and enabled all to enter ; and they plundered the dun, and took from it Blanaid and all the precious valuables it contained. They thence set out for Ireland and reached Eamhain ; and as they were dividing the valuables, the man in the grey cloak asked for the valuable he should choose as was promised to him. "Thou shalt have it," said Cuchulainn. "Well, then," said he, "Blanaid is my choice of the valuables." "Thou mayst have thy choice of the other valuables excepting only Blanaid." "I will not accept any but her," said the man of the grey coat. Thereupon Curaoi sought an opportunity of carrying off Blanaid, and, seizing her unperceived, he bore her off in an enchanted mask. When Cuchulainn noticed that the lady was missing, he concluded that it was

- 3470 méar supab é Cúpaí puḡ leir i ḡsur leanaíḡ ar a loḡḡ  
 ḡo réimóipeac íao von Múmaíḡ ḡo puḡ oḡta ḡḡ Solcóró;  
 ḡsur beirto na tréimḡir ar a éile ir vo nro ḡleic éalma  
 éurata, ḡur triarḡiaó Cú Cúlaimn lé Coinrí ir ḡo vḡḡ  
 ceangal na ḡcúḡ ḡcaol aḡ ḡur fḡḡaib 'n-a éime éuibḡḡḡe
- 3475 ann rin é íar mbeaḡiaó a fuil lé n-a éloréam. ḡsur  
 beirḡ réin blánaio leir i n-iarḡar Múmaíḡ íar bḡḡaíl  
 Con ḡCúlaimn ceangailte amail aoubḡamaḡ. Tḡ iomoiḡo  
 leir rin Laoḡ mac Ríain ḡabḡa ir ḡcaoilir vo Coin ḡCúlaimn  
 ir triallao ar rin ḡo tuarḡearḡ Ulaó, ḡur átiḡeaḡar
- 3480 láim ré beannaib boirce feaó blána ḡan teaót i ḡcom-  
 úail feaḡ nUlaó nó ḡur fḡr folc Con ḡCúlaimn; ḡsur  
 i ḡceann na blána ḡoin tarla Cú Cúlaimn ar beannaib  
 boirce, ḡo bḡacaíó ealta móḡ v'éanaib vubḡa ḡḡ tiḡeaót  
 aḡuaíó vo óḡuim an mára, ḡsur ar moétain i vḡir óíob
- 3485 leanaíḡ ar a loḡḡ íao, ḡsur marḡaíḡ ar a ériannḡabail  
 leir an ḡcleaḡ va nḡaḡí cáiḡbéim éan ar ḡac cḡic óíob;  
 ḡur máib an vubéan vév'éanaó óíob ḡḡ Sḡuib bḡoin  
 i n-iarḡar Múmaíḡ. ḡsur ḡḡ tilleaó amai vó fuaḡi  
 blánaio ḡo huaiḡneaó láim ré fionnḡlaire i ḡCiaḡiaíóe
- 3490 maḡ a maíbe vúnḡoiḡ comḡuḡḡe Cónḡaí an tan ḡoin ḡo  
 vḡarla comḡaḡllma eaḡoiḡa aḡaon an trát ḡoin ḡur  
 noót ḡire vó naó maíbe ar vḡuim éalman feaḡ b'annḡa  
 lé ioná é; ḡsur íaḡiaíḡ aḡ an tḡamain ba neaḡa vóib  
 teaót lion ḡluaḡ va bḡeíḡ réin ar áir nó ar éiḡin leir;
- 3495 ḡsur ḡo maó cóḡaíóe vó rin vo v'éanaíḡ ḡo vḡioḡaó vḡ  
 réin an trát ḡoin Cúpaí vo beíḡ i n-uacáó ḡluaḡ ir  
 ḡoḡaíóe. ḡeallaiḡ Cú Cúlaimn vi-re tiḡeaót fán am ḡoin  
 vá hionnḡuḡe. Ceíleaḡiaíḡ iomoiḡo leir rin vi ir triall-  
 aḡ i nUllaib ḡsur noétaiḡ an váil vo Conéubaiḡ.
- 3500 Vála blánaíóe, aoubaiḡ ré Coinrí ḡur b'oiḡeaḡ vó  
 caḡaiḡ vo v'éanaíḡ vó réin vo-béaḡaó baiḡi ar ḡioḡḡoiḡaib  
 éíeann uile; ḡsur ḡurab amlaíó buó éviri rin vo v'éanaíḡ  
 clanna Deaḡaíó vo éur vo énuarac ir vo éḡuinnuḡaó a  
 maḡaḡar vo liaḡaib clóc 'n-a ḡeaḡam i néḡuinn vo v'éanaíḡ



Curaoi who carried her off, and he pursued them by direct route to Munster, and overtook them at Solchoid; and the champions grappled with one another and engaged in strong, valorous wrestling; and Cuchulainn was brought to the ground by Curaoi, who inflicted on him the binding of the five smalls, and left him there a bound captive, having cut off his hair with his sword; and, leaving Cuchulainn bound as we have said, he took Blanaid with him to west Munster. But after this Laogh son of Rian of Gabhra came and unbound Cuchulainn; and they proceeded thence to the north of Ulster, and settled down beside Beanna Boirche for a year without coming to a meeting of the men of Ulster until Cuchulainn's hair grew; and at the end of that year Cuchulainn happened to be on Beanna Boirche, and he saw a large flock of black birds coming southwards from the surface of the ocean; and when they reached land he pursued them, and slew with his sling, by the exercise called *taithbheim* or 'return-stroke,' a bird out of each country, till he killed the last black bird of them at Sruibh Broin in west Munster; and as he was returning eastwards, he found Blanaid alone beside the Fionnghlaise in Ciarraidhe, where Curaoi's dwelling-fortress stood at that time. A conversation then took place between them; and she made known to him that there was not on the face of the earth a man she loved more than him, and asked him to come on the following Samhain with a full host and carry her off by fraud or force; and that he might the more easily do this, she would bring about that Curaoi should at that time have but few warriors and attendants. Cuchulainn promised to come to fetch her at that time. Thereupon he bade her farewell, and proceeded to Ulster, and gave Conchubhar an account of the incident.

As to Blanaid, she told Curaoi that he ought to build a stone fortress for himself which would excel all the royal fortresses of Ireland, and that the way in which that could be done was to send the clanna Deaghaidh to collect and bring together all the large stones that were standing in Ireland for



3508 caithiúac uó féin. Agus fá hé fáic blánaisie nua rin go mbeoír  
 clanna Deaíúac fá éiríúac iméidna éiríann i bfaó ó Coirí  
 né teacé Coirí gCulaínn uá bheic féin leir. Ar a élor  
 iomóirio uó Coirí gCulaínn go maíuáir clanna Deaíúac ar  
 n-a rcaínniúac fá éirínn maí rin, tuiúallair ór íreál a  
 3510 huiúllair go ríuáíúuáir leir agus ní haitíuáir a bheic  
 uá rcaíúac go maíuáir an uóiré coille uó bí láim né long-  
 pórí Coirí; agus ar mbeic ann rin uó, cuíuáir rcaíúac ór  
 íreál go blánaisie é féin uó beic ann rin go ríuáí 'n-a  
 fcaíuáir; agus ír é coíuáir uó cuíuáir rí cuíuáir go ngoríuáir  
 3515 clóuáir Coirí, agus leir rin go ngoríuáir uáíuáir  
 leaíuáir uó bí rcaíuáir leir an ríuáir uó bí ag ríuáir ón  
 mbáiré tuiúac an gcoill i maíuáir Cú Culaínn. Iar gcoirí an  
 coíuáir uó, ní cuíuáir uó bí an cuíuáir uóíuáir an ríuáir bán  
 ón mbáiré, agus leir rin cuíuáir amur ar an longpórí  
 3520 agus uó longpórí an leir ar Coirí, guri maíuáir leo é ar  
 mbeic 'n-a donair gán arim uó. Fionnulaíuáir iomóirio fá  
 hainn uon tuiúac maíuáir a mbeic fionn ón mbáiré  
 uó.

Téir ríle Coirí, fíuáiréiré a ainm, i noíuáir blánaisie  
 3525 nuiúllair, i noíuáir go bfuíuáir aíuáir ar blánaisie uó  
 maíuáir i noíuáir Coirí; agus ar ríuáir i nuiúllair  
 uó, fuáir Concuáir ír Cú Culaínn ír blánaisie go gcoíuáir  
 umpa ag ríuáir Coirí beaíuáir; agus maí uó conuáir an ríle  
 blánaisie 'n-a rcaíuáir ar bfuáir aille ann téir uá hionnuiúiré  
 3530 agus íuáir a láim uimpe, guri cuíuáir é féin agus í uíuáir  
 rin an aill, guri maíuáir amíuáir rin íuáir.

the purpose of making a stone fortress for himself. And Blanaid's object in this was that clanna Deaghaidh might be scattered through the distant regions of Ireland far from Curaoi when Cuchulainn should come to carry her off. Now when Cuchulainn heard that clanna Deaghaidh were thus dispersed throughout Ireland, he set out secretly from Ulster with an army, and no tidings are recorded of him till he reached the oak wood that lay beside Curaoi's fortress; and when he arrived there, he sent word privately to Blanaid that he was there with an army; and the sign she sent him was that she would steal Curaoi's sword, and would thereupon pour a vat of new milk that was in the lios into the stream which was flowing from the homestead through the wood in which Cuchulainn was. Not long after he was informed of this token he saw the stream become white from the milk; and with that they attacked the fortress and sprang upon Curaoi in the lios and slew him alone and unarmed as he was. And the river referred to was called Fionnghlaise, through its having become white from the milk.

Curaoi's poet, who was called Feircheirtne, went after Blanaid to Ulster in the hope of getting an opportunity of slaying her to avenge Curaoi; and on reaching Ulster he found Conchubhar and Cuchulainn and Blanaid, with a large assembly round them, at Ceann Beara point; and when the poet saw Blanaid standing there on the brink of a precipice, he went towards her and twined his arms round her, and cast himself and herself suddenly down the precipice, and thus they were both killed.

## XXXVII.

Do gáb Eocáirí Airmóin mac Finn mic Fionnloḡa mic  
 Roignéin Ruairí mic Eapáinín Eamná mic Bládaeta mic  
 Labriáda Luirc mic Éanna Aigníḡ mic Dongyura Tuirbḡ  
 3535 Teamriac mic Eocáe Foilcleatáin mic Oiliolla Cairriacḡ  
 mic Connla Ćruairícealḡaḡ mic Iapainngleo Fátḡaḡ mic  
 Meilge Molbétḡaḡ mic Cobétḡaḡ Ćaoil mbreḡ mic Uḡaine  
 Móiḡ vo fíol Éireamóin nioḡaet Éireann dá bliádaḡa vḡaḡ.  
 Iḡ uime vo ḡairí Eocáirí Airmóin vḡe, vo bḡḡ ḡurab é vo  
 3540 Eocáil uaim ar vḡúr i nÉirinn. Airmóin, iomḡoḡo, ar uaimḡe  
 .i. tḡeabab nó Eocáilḡ uaimḡe; aḡur fá vḡeireab vo Euit an  
 Eocáirí-ḡe lé Sióḡmall i bḡreámunn Teabá.

Do gáb Eiripceol mac Eoḡaḡ mic Oiliolla mic Iair  
 mic Deḡaíḡ mic Sin mic Roirín mic Tḡuain mic Roitḡuain mic  
 3545 Airmóil mic Máine mic Forḡa mic Feapádaḡ mic Oiliolla  
 Érainn mic Fiacáe Fíḡ Mairia mic Dongyura Tuirbḡ Teamriac  
 mic Eocáe Foilcleatáin mic Oiliolla Cairriacḡ mic  
 Connla Ćruairícealḡaḡ mic Iapainngleo Fátḡaḡ mic Meilge  
 Molbétḡaḡ mic Cobétḡaḡ Ćaoil mbreḡ mic Uḡaine Móiḡ vo  
 3550 fíol Éireamóin nioḡaet Éireann ré bliáda, ḡur Euit lé  
 Nuáda Neaet i nAilinn.

Do gáb Nuáda Neaet mac Séadna Siotbáic mic Luḡ-  
 áeac Lóitḡinn mic Breapail Bḡic mic Fiacáe Foibḡic mic  
 Oiliolla ḡlair mic Feapádaḡ Foḡlair mic Nuáde Fullóin  
 3555 mic Eallóit mic Airt mic MoḡaAirt mic Ćuométáin Ćorḡaḡ  
 mic Feapádaḡ Finn mic Feólimiḡ Foitḡuain mic Feapḡura  
 Forḡamail mic Breapail Breoḡamain mic Dongyura Ollamán  
 mic Oiliolla Bḡacáin mic Labriáda Loingḡaḡ mic Oiliolla  
 Áine mic Laoḡaire Luirc mic Uḡaine Móiḡ vo fíol Éireamóin



## XXXVII.

Eochaidh Airiomh son of Fionn, son of Fionnlogha, son of Roighnen Ruadh, son of Easamhan Eamhna, son of Blathacht, son of Labhraidh Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiachlach, son of Connla Cruaidhchealgach, son of Iarainnghleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland twelve years. He was called Eochaidh Airiomh because it was he who first dug a cave in Ireland. Now Airiomh is the same as *ar uaimhe*, that is, 'the ploughing or digging of a cave'; and finally this Eochaidh fell by Siodhmall in Freamhainn Teathbha.

Eidirsceol son of Eoghan, son of Oilill, son of Iar, son of Deaghaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Erann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach, son of Eochaidh Foiltleathan, son of Oilill Caisfhiachlach, son of Connla Cruaidhchealgach, son of Iaranngheleo Fathach, son of Meilge Molbhthach, son of Cobhthach Caol mBreagh, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland six years, and he fell by Nuadha Neacht in Aillinn.

Nuadha Neacht son of Seadna Siothbhac, son of Lughaidh Loithfhionn, son of Breasal Breac, son of Fiachaidh Foibhric, son of Oilill Glas, son of Fearadhach Foghla, son of Nuadha Fullon, son of Ealloit, son of Art, son of Mogh Art, son of Criomhthann Coscrach, son of Fearadhach Fionn, son of Feilimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breoghaman, son of Aonghus Ollamh, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of

3560 ríogáct éiríann leiblíadain. Ír uime vo gairéi nuáda  
neáct úe, ón focal nix .i. ríeácta. Óir vo raímaltaoi gile  
a éneir nír an ríeácta; a gair vo éuit an nuáda-ro lé Conaire  
Móir mac Eoirrceoil.

Vo gádb Conaire Móir mac Eoirrceoil mic Eoḡain mic  
3565 Oiliolla mic Iair mic Deḡairó mic Sin mic Roirín mic Tiuuin  
mic Roitriuuin mic Airnoil mic Mainé mic Forḡa mic Fear-  
adúis mic Oiliolla éiríann mic Fíadác Fír Mara mic Dongurá  
Tuirbúis Teamúad vo fíol éiríamóin ríogáct éiríann veic  
mblíadna fíeas, nó vo réir úrúinge oile, veic mblíadna ír  
3570 trí fíeas.

Ír é an Conaire Móir-ro céadtuine léir cóḡbad éiric a  
aḡar .i. Eoirrceoil ar Lúiguib. Vo cóḡbadar an urong-ro  
'n-ar noíadú an éiric céadna roin ar Lúiguib, mar aḡá  
Oiliúll Ólom, Eoḡan mac Oiliolla, Fíadác Muilleádan,  
3575 Oiliúll Flann beas, Luḡairó mac Oiliolla Flann búis, a gair  
Corc mac Luigúeac. Fá hi ríum na héarica roin, trí céad  
bó fíonn; trí céad leann; trí céad toric; ír trí céad  
cloídeam órúda; a gair tuḡadú Orrúige leir an Muḡain vo  
roinn, mar aḡá ó ḡadbán ḡo ḡréin Airb Láim ré Móin Éile;  
3580 a gair tuḡadar ríad na n-uile vúl ré híoc na héarica roin  
ḡo bríad, amáil a veir an ríeacá ran ríann-ro:

Orrúige ó ḡadbán ḡo ḡréin  
Tuḡad v'éiric Eoirrceól,  
Lé Muḡain coḡuib éoig,  
3585 Ír Conaire nor ceangóil.

Tuig, a léagtóir, gairab vo fíloct an Conaire-re éiríann  
Muḡain a gair Dál Ríada i nAibain, a gair gairab i n-airíur  
Duac Dálta Deḡairó tángadar éiríann von Muḡain; a gair  
vo réir Cormaic 'n-a Práldaíur ír íad clanna Ruóruige vo  
3590 éadairínn von Muḡain íad íar mbíreacó oḡt ḡacá oirí;  
gair ḡadbadar neairc móir ran Muḡain va éir rín ó airíur  
Duac Dálta Deḡairó ḡo hairíur Moḡa Nuádat, ionnúr  
gair ríuḡadar vo réir an leabair Muḡinúis fíol éiríur ríar

Eireamhon, held the sovereignty of Ireland half a year. He was called Nuadha Neacht, from the word *nix*, that is, 'snow'; for the whiteness of his skin was likened to snow. And this Nuadha fell by Conaire Mor son of Eidirsceol.

Conaire Mor son of Eidirsceol, son of Eoghan, son of Oilill, son of Iar, son of Deaghaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Erann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland thirty years, or, according to others, seventy years.

This Conaire Mor was the first who exacted from the Leinstermen the eiric of his father, Eidirsceol. The following exacted the same eiric from the Leinstermen, namely, Oilill Olom, Eoghan son of Oilill, Fiachaidh Muilleathan, Oilill Flann Beag, Lughaidh son of Oilill Flann Beag, and Corc son of Lughaidh. The amount of this eiric was three hundred white cows, three hundred mantles, three hundred hogs, and three hundred golden swords; and they joined Osruighe with Munster, that is, from Gabhran to Grian Airbh beside Moin Eile; and they gave all the elements as guarantee that they would pay that eiric for ever, as the seancha says in this stanza:

Osruighe from Gabhran to Grian  
Was joined, on account of Eidirsceol's eiric,  
With Munster, select her choice,  
It was Conaire who made the agreement.

Understand, O reader, that the Earna of Munster, and the Dal Riada of Alba, are descendants of this Conaire, and that it was in the time of Duach Dallta Deaghaidh that the Earna came to Munster; and according to Cormac, in his Psalter, it was the clanna Rudhruighe who banished them to Munster after they had defeated them in eight battles; and they acquired great power in Munster after that from the time of Duach Dallta Deaghaidh to the time of Mogh Nuadhat; so that, according to the Book of Munster, they drove the race of





Eibhear back to the territory of Ui Rathach to the borders and the islands of west Munster, having acquired the sovereignty of the region for themselves, which they held up to the time of Mogh Nuadhat, by whom they were expelled; and finally this Conaire Mor fell in Bruighean Da Bhearg by Aingceal Caoch son of the king of Britain.

Lughaidh Riabh nDearg son of the three Finneamhnas, son of Eochaidh Feidhlioch, son of Fionn, son of Fionnlogha, son of Roighnen Ruadh, son of Easamhan Eamhna, son of Blathacht, son of Labhraidh Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach of the race of Eir-eamhon, held the sovereignty of Ireland twenty years, or, according to others, twenty-six years. Dearbhorgaill daughter of Fargall, king of Lochloinn, was wife of Lughaidh Riabh nDearg. He was called Lughaidh Riabh nDearg because there was a red circle round his neck, and another circle round his waist; for he was the offspring, in their drunkenness, of the three Fionns by their sister who was called Clothra daughter of Eochaidh Feidhlioch; and as a setting forth of this deed is the following historical stanza from which it will be understood that it was this Clothra who bore Lughaidh Riabh nDearg to her brothers that also bore Criomhthann Nia Nar to this same Lughaidh who was her own son. Here is the stanza:

Lughaidh Riabh nDearg to fair Criomhthann  
Was father and was brother;  
And Clothra of the comely form  
Was grandmother to her son.

At that time it was believed that what was above the upper circle of Lughaidh Riabh nDearg resembled the one of the youths who was called Nar, and that what was between the two circles resembled Breas, and that what was below the waist resembled Lotar. This Lughaidh died by falling on his sword, which cut him through.

Conchubhar Abhradhruadh son of Fionn File, son of

Rorfa Ruaid mic Feargusa Fairrge mic Nuadat Neact  
 mic Séadna Siotbaic mic Luigdeac Loitfinn mic Brearail  
 b'ric mic Fiadac Foibric mic Oiliolla Glair mic Fearadai  
 Foglair mic Nuadat Fullóin mic Eallóit mic Airt mic Moza  
 3830 Airt mic Ciuiméainn Corcraic mic Feitlimiú Foitrimu  
 mic Feargusa Forcamail mic Brearail Breogamain mic  
 Dongusa Ollamhan mic Oiliolla Briacáin mic Labrad  
 Loingis mic Oiliolla Áine mic Laozaire Luirc mic Ugaire  
 Mór, vo fiol Éireamóin míoḡact Éireann donbliadain  
 3835 amáin. Agus i' uime vo gairtí Concuḡar Adraḡuad  
 óe, vo b'riḡ gurab radraḡa muad vo bi as a fúil; agus  
 rá úiread vo tuit ré lé Ciuiméainn Nua Náir.

## XXXVIII.

Vo ḡab Ciuiméainn Nua Náir mac Luigdeac Riab nDeair  
 mic na uirí b'finneamha mic Eodac Feitlis mic Finn mic  
 3840 Finnloza mic Roignéin Ruaid mic Earamuin Eamha mic  
 Bladacta mic Laozaire Luirc mic Éanna Aigis mic Don-  
 gusa Tuiribis Teamrac vo fiol Éireamóin míoḡact Éireann  
 ré bliadna véas. I' uime vo gairtí Ciuiméainn Nua Náir  
 óe óir i' ionann nua i' gairceadac nó t'riḡfear. Agus  
 3845 i' ar tugad Náir air vo b'riḡ gur ba náir leir a ḡeineamain  
 uirí a úairb'radair i' a m'adair. An dara bliadain véas  
 vo f'laitear an Ciuiméainn Nua Náir-re muḡad Cuir.  
 I' amlaí vo báruḡeas an Ciuiméainn-ro .i. tuitim da eac  
 vo mune go b'ruir b'ar go gur vo éir rin.  
 3850 Vo ḡab Fearadac Fionn Feactnac mac Ciuiméainn  
 Nua Náir mic Luigdeac Riab nDeair mic na uirí b'finn-  
 eamha mic Eodac Feitlis vo fiol Éireamóin míoḡact Éir-  
 eann ríce bliadan. Náir Cuactnac ingean Lóic mic Dáire  
 vo Cuirteantuaic m'adair Fearadaiḡ Feactnaiḡ. I' uime



Rossa Ruadh, son of Fearghus Fairrge, son of Nuadha Neacht, son of Seadna Siothbhac, son of Lughaidh Loithfhionn, son of Breasal Breac, son of Fiachaidh Foibhric, son of Oilill Glas, son of Fearadhach Foghlas, son of Nuadha Fullon, son of Ealloit, son of Art, son of Mogh Airt, son of Criomhthann Coscrach, son of Feilimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breoghman, son of Aonghus Ollamh, son of Oilill Bracan, son of Labhraidh Loingseach, son of Oilill Aine, son of Laoghaire Lorc, son of Ughaine Mor of the race of Eireamhon, held the sovereignty of Ireland one year. And he was called Conchubhar Abhradhruadh because he had red eyelashes; and in the end he fell by Criomhthann Nia Nar.

## XXXVIII.

Criomhthann Nia Nar son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch, son of Fionn, son of Fionnlogha, son of Roighnen Ruadh, son of Easamhan Eamhna, son of Blathacht, son of Laoghaire Lorc, son of Eanna Aighneach, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland sixteen years. He was called Criomhthann Nia Nar, for *nía* is the same as 'champion' or 'brave man'; and he was called Nar, 'ashamed,' for he felt ashamed of being the offspring of his brother and mother. It was in the twelfth year of the reign of Criomhthann Nia Nar that Christ was born. This Criomhthann met his death by a fall from his horse, soon after which he expired.

Fearadhach Fionn Feachtnach son of Criomhthann Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland twenty years. Nar Tuathchuach daughter of Loch son of Daire of Cruithean-tuaith was the mother of Fearadhach Feachtnach. He was

3655 **Ḡ**airítear Feasúac Feáctnac úe vo bpiḡ ḡo maibe ceairt  
 ir píunne vā ḡcoméao pié n-a linn i nÉirinn. Ionann  
 ionomho feáctnac ir píunneac. Ir 'n-a piémear vo bi  
 Morann mac Maoín ann .i. an ceirtbheiteam̃ aḡ a maibe  
 an iotú Morainn; aḡur vo ba vo buaduib na hioe-re cibé  
 3660 vo cuirfeadú fá n-a bpiḡaio i pié linn bheiteam̃nair éirceirt  
 vo véanaim̃ ḡo n-iaúadú an iotú ḡo vaimḡean timceall a  
 bpiḡaio, aḡur ḡo mbíotú aḡ fárcadú ari a bpiḡaio ḡo mbeiri-  
 eadú an bheac̃ cóiri. Aḡur vo-níotú mari an ḡcéaona m̃ir  
 an tí éirceadú vo véanaim̃ fairnéire bpiḡe ḡo haom̃ail na  
 3665 píunne vó. ḡonadú ón iú rin atá an reanfocal mari a  
 n-omvaimḡean neac̃ an iotú Morainn vo beic̃ fá bpiḡaio  
 an tí bioḡ aḡ véanaim̃ piadúnair̃e i noúis ḡo noionḡnadú  
 píunne. Aḡur fuair̃ Feasúac Feáctnac báḡ i Liaḡ  
 Omuim.

3670 **D**o ḡab Fiatac Fionn, a quo Dál bFiatac, mac Dáire  
 mic Ulútaisḡ mic Deitrin mic Eocac̃ mic Sin mic Roirin  
 mic Triuin mic Roitriuín mic Ainnuil mic Maine mic Forḡa  
 mic Feasúaisḡ mic Oiliolla Éairann mic Fiáac̃ Firi Mara  
 mic Donḡura Tuiribis Team̃iac vo píol Éiream̃óin píogac̃t  
 3675 Éireann tri bliadúna, ḡuri tuit lé Fiácaíú Fionnolaú.

**D**o ḡab Fiácaíú Fionnolaú mac Feasúaisḡ Fínn Feáct-  
 naisḡ mic Ciuom̃táinn Nía Náiri mic Luḡvéac̃ Riab̃ nDeaisḡ  
 mic na vtri bFinnem̃na mic Eocac̃ Feirúisḡ vo píol Éiream̃-  
 óin píogac̃t Éireann reáct mbliadúna píceao. Ir uime  
 3680 ḡairítear Fiácaíú Fionnolaú úe, olaú ainm vo boin, aḡur  
 pionn vo báodar uim̃óiri bó Éireann pié n-a linn; ḡonadú ve  
 rin tugadú Fiácaíú Fionnolaú ari. Tuis, vo piéiri Ćioinac̃  
 Stoo, ḡo maḡadair̃ Scuit aḡ aic̃túe i nAlbain Anno Domini  
 73 ḡo ḡiost i noiaíú Fiácaíú Fionnolaú vo beic̃ i bflaitear̃  
 3685 Éireann aḡur fá taorca rin ioná Cairibhe Riada vo mari-  
 táin. Aḡur ir lé haḡac̃túac̃aib̃ Éireann vo mariadú an  
 Fiácaíú-re i bpeall.

**D**o ḡab Cairibhe Ćinn Ćait mac Dubtaisḡ mic Ruópiuḡe



called Fearadhach Feachtnach because justice and truth were maintained in Ireland in his time. For *feachtnach* means 'truthful.' It was in his reign that Morann son of Maon lived, the just judge who possessed the Morann collar; and one of the virtues of this collar was that whoever wore it round his neck while delivering an unjust judgment the collar would close in tightly on his neck till he delivered a just judgment. It behaved similarly as regards one who came to give false testimony until he had confessed the truth. From this collar comes the old saw, that is, when one orders that Morann's collar be round the neck of one giving evidence so that he might tell the truth; and Fearadhach Feachtnach died in Liath Druim.

Fiatach Fionn, a quo the Dal bhFiatach, son of Daire, son of Dluthach, son of Deitsin, son of Eochaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Earann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland three years; and he fell by Fiachaidh Fionnoladh.

Fiachaidh Fionnoladh son of Fearadhach Fionn Feachtnach, son of Criomhthann Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years. He is called Fiachaidh Fionnoladh, for *oladh* is a name for a cow, and most of the cows of Ireland were white (*fionn*) in his time; hence he was called Fiachaidh Fionnoladh. Know that, according to Stowe's Chronicle, there were Scots residing in Alba in the year of the Lord 73, very soon after Fiachaidh Fionnoladh held the sovereignty of Ireland, and that was before Cairbre Riada lived. And this Fiachaidh was treacherously slain by the rustic tribes of Ireland.

Cairbre Chinn Chait son of Dubhthach, son of Rudhruighe,



mic Dúicéon Uaighiúndais mic Táit Teadómannaigh mic Luaidhne  
 3690 Láirúinn mic Oimh Eaclonndais mic Eairnuiúib mic Rionndail  
 'Dagairmaidh mic Ríog Loélonn táinig mair don pié Ladbairé  
 Loingreac go buirín Tuama Teannbaot d'gair d'vairio  
 orong oile gairab o' f'earaib bolg é, míođacé Éireann.  
 Cúig bliadóna i míođacé vó gair éas vo éam. d'gair i' uime  
 3695 gairiúear Cairbhe Cinn Cait ve, vo briđ gair ba corráil pié  
 cluairib cait a cluair a máil d'vair an p'le ran mairn-ro :

amail vo bi Cairbhe cruaid,  
 vo gáb éire éar i' éuib:  
 dá cluair cait um a ceann cain,  
 3700 fionnraó cait tré n-a cluairib.

i' é cor ar a máinig míođacé Éireann Cairbhe, feall vo  
 hollmúđab lé raorélannduib nó lé hađacéuaduib Éireann  
 uile i' gcoinne míođ i' uairle Éireann; d'gair i' é moó ar ar  
 éuireadair iompá an feall-ro vo óéanm fleab o'llmúđab  
 3705 pié n-a váil vo míođuib i' o'uaillib Éireann; d'gair i' é áit  
 'n-ari váileab an p'leab roin i' Máig Cú i' gConnacéab  
 d'gair vo bádar tri bliadóna d'g a hollmúđab; d'gair ar feab  
 na haimp'ie rin vo éoigilroo trian a voraó i' n-oiréill  
 na p'leibe; d'gair tángadair raorélannduib Éireann mair don pié  
 3710 tri míođuib dá caitéam .i. fiacáib fionnolab pi Éireann i'  
 éitne ingean míođ Alban a bean; feig mac fiúeic Cáoic  
 pi Muhan d'gair beairta ingean gairiúad pi breacra fá  
 bean vó; breacra mac fiúib pi ulab i' ingean míođ Sacran  
 fá bean vó; áine a haimm, d'gair Caimneall aimm a hađar.  
 3715 Tri raoríg vo bi d'g an ađacéuad mair ađá Monac, buan i'  
 Cairbhe Caitcéann; d'gair i' é an Cairbhe-re fá ceann oiréa  
 uile. Naor lá vo bádar d'g caitéam na p'leibe rin d'gair fá  
 éuireab vo lingroo an ađacéuad ar raorélannduib Éireann  
 va marbad gair éuireo uile leo ar an láđair rin áit na  
 3720 tri gaine vo bi i' mbuinnuib an trian ban vo bi d'g na tri

son of Diochun Uairiodhnach, son of Tat Teadhmannah, son of Luaighne Laidhcinn, son of Oiris Eachlonnach, son of Earndolbh, son of Rionnal Dagharmagh, son of the king of Lochloinn, who came with Labhraidh Loingseach to the fortress of Tuaim Teannbhaoth, and others say that he was of the Fir Bolg, assumed the sovereignty of Ireland; he reigned five years, and died of the plague. And he was called Cairbre Chinn Chait because his ears were like the ears of a cat, as the poet says in this stanza:

Thus was Cairbre the hardy,  
Who ruled Ireland south and north:  
Two cat's ears on his fair head,  
Cat's fur upon his ears.

Cairbre obtained the sovereignty of Ireland in this manner. The serfs or rustic tribes of all Ireland devised a treacherous plot against the king and the nobles of the country; and they resolved to carry out this plot by getting ready a feast to be given to the kings and the nobles of Ireland; and the place in which that feast was given was Magh Cru in Connaught; and they were three years preparing it, and during that time they set apart a third of their crops with a view to the feast; and the free tribes of Ireland came to partake of it; and with them came three kings, namely, Fiachaidh Fionnoladh, king of Ireland, whose wife was Eithne daughter of the king of Alba; Feig son of Fidheic Caoch, king of Munster, whose wife was Beartha daughter of Goirtniad, king of Britain; Breasal son of Fibr, king of Ulster, whose wife was the daughter of the king of Sacsá; her name was Aine, and her father's name was Cainneall. The rustic tribes had three chiefs, namely, Monach, Buan, and Cairbre Caitcheann; and this Cairbre was chief of them all. They had been partaking of the feast for nine days when at length the rustic tribes sprang upon the free tribes of Ireland and slew them, so that they all fell by them on the spot, except the three unborn children who were in the wombs of the

ríogdaib' do luathéadair. Éaluitio iomorro na mná go  
 hAlbain agus iugadair triair mac ann mar aca Tuatál  
 Teactmair, Tiobraidne Tineac i' Corb Ólom. Dála éireann  
 do fáir goirta móir agus teirce toirad i' iomao miorada ar  
 3725 Éirinn agus do bí rin uirre go beic do triair mac na uirí  
 ríog roin do mairbhad i' bfeall ionairm. Agus ar n-a élor  
 o' fedaib' éireann gur mairdeadair triair mac na ríog roin  
 do cuireadair feara i' teacta 'n-a noáil da iairiad oirra  
 flaitear a rean i' a rinreair féin do glacaó air agus do  
 3730 cuireadair grian i' éarca i' plánaó nó i' gcoraidéact oirra  
 féin fá uimlaic do éadairc uóib, i' fá beic uilear go briad  
 air uóib. Leir rin tánadair na macaoim i' do glacadair  
 oigreada a n-aérad go uadainis a rad féin ar Éirinn air  
 de rin. Agus do éas Cairbre Cinn Cait do tam.

3735 Do gab Eilim mac Connrac mic Rogra Ruaid mic Ruó-  
 muige mic Siurige mic Duib mic Foróir mic Airgeadomáir  
 mic Siopláim mic Finn mic briad mic Labradá mic Cairbre  
 mic Ollamhan fóola do flioc ír mic Milead ríogad  
 éireann rice bliadán; gur tuit lé Tuatál Teactmair i' gCaic

3740 Aicéle.



three wives of the three kings we have mentioned. Now the women fled to Alba, and there gave birth to three sons, namely, Tuathal Teachtmhar, Tiobraide Tireach, and Corb Olom. As to Ireland great famine and failure of crops and much adversity came upon that country. And this continued to be her lot till the three sons of the three kings they had treacherously slain were able to bear arms. And when the men of Ireland heard that the three sons of these kings were living, they sent envoys to them asking them to assume the sovereignty which their ancestors had held before them ; and they gave the sun and moon as surety or guarantee that they would yield them obedience and be faithful to them evermore. Upon this the youths came, and accepted the inheritance of their fathers ; and this brought back again her usual prosperity to Ireland. And Cairbre Chinn Chait died of the plague.

Eilim son of Connra, son of Rossa Ruadh, son of Rudhruighe, son of Sithrighe, son of Dubh, son of Fomhor, son of Airgeadmhar, son of Siorlamh, son of Fionn, son of Bratha, son of Labhraidh, son of Cairbre, son of Ollamh Fodla of the race of Ir son of Milidh, held the sovereignty of Ireland twenty years ; and he fell by Tuathal Teachtmhar in the Battle of Aichill.

## XXXIX.

Do gáb Tuátal Teac̃tm̃ar mac Fiac̃ac̃ Fionnolaõ mic  
 Feap̃ãõãiḡ f̃inn f̃eac̃t̃nãiḡ mic C̃mũm̃c̃ainn Ñia Ñáir mic  
 Luig̃úeac̃ Riab̃ ñDeap̃ḡ mic na t̃c̃rí b̃f̃inneac̃m̃na mic Eõc̃ac̃  
 Feõl̃iḡ vo f̃iol é̃ipeac̃m̃óin m̃ioḡac̃t̃ é̃ipeann t̃eic̃ m̃bliac̃úna  
 3745 f̃ic̃eac̃o. Iḡ uime g̃ãip̃t̃eap̃ Tuátal Teac̃tm̃ar t̃e ó t̃eac̃t̃  
 g̃ac̃a m̃ãit̃eap̃a m̃é n-a linn. Ñioḡ f̃áḡaib̃ iomop̃rio Fiac̃ãõ  
 Fionnolaõ vo é̃loinn ac̃t̃ doñm̃ac̃ t̃á ñḡãip̃t̃i Tuátal  
 Teac̃tm̃ar. Aḡur i m̃b̃hoim̃n Eit̃ne inḡine m̃ioḡ Al̃ban vo  
 é̃uãõ ar é̃aló̃ a har̃ḡain M̃ãiḡe C̃rú i g̃Connac̃t̃aib̃ vo b̃i  
 3750 an mac f̃oin an t̃an vo m̃ar̃b̃ãõar an Ãt̃ac̃t̃uãit̃ Fiac̃ãõ  
 Fionnolaõ iḡ f̃aop̃c̃lanna é̃ipeann. Aḡur iar m̃b̃eic̃t̃ t̃uãc̃-  
 ãil i ñAl̃bain vo hoileac̃o iḡ vo b̃eap̃m̃úineac̃o ann é̃ ḡo beic̃  
 i g̃cionn a é̃uḡ m̃bliac̃úan f̃ic̃eac̃o t̃ó; aḡur f̃eac̃o na m̃é rin vo  
 b̃i m̃ioḡac̃t̃ ar é̃irinn; aḡur ar m̃beic̃t̃ i g̃c̃mũãõõãil m̃óir  
 3755 von Ãt̃ac̃t̃uãit̃ vo é̃uãõar vo é̃inneac̃o c̃om̃ãip̃le m̃é n-a  
 ñoḡãoĩt̃ib̃ t̃a f̃ioḡ c̃ionnup̃ nó c̃r̃eac̃o an mõú t̃a t̃c̃áim̃ḡ an  
 m̃ioḡac̃t̃ vo b̃i ar é̃irinn an t̃r̃iá̃t̃ f̃oin, nó c̃ionnup̃ vo f̃óir̃p̃r̃úe  
 uãõ i. Iḡ eac̃o ãuub̃riac̃oar na oḡãoĩt̃e g̃urab̃ uime vo b̃i  
 an m̃ioḡac̃t̃ uir̃pe t̃r̃é m̃ar vo m̃inneac̃oar an f̃eall ar m̃ioḡaib̃  
 3760 iḡ ar f̃aop̃c̃lannaib̃ é̃ipeann; ãuub̃riac̃oar f̃ór nac̃ f̃ill̃f̃eac̃o  
 a m̃ac̃t̃ f̃éin ar é̃irinn ḡo ñḡab̃ãõ neac̃ é̃iḡin vo f̃liõc̃t̃ na  
 m̃ioḡ f̃oin vo m̃ar̃b̃ãõ ceannap̃ é̃ipeann. Aḡur iḡ f̃án am  
 f̃oin vo é̃uãlãõar an Ãt̃ac̃t̃uãit̃ ḡo m̃aibe mac aḡ Fiac̃ãõ  
 Fionnolaõ i ñAl̃bain oar b̃áim̃n Tuátal Teac̃tm̃ar; aḡur vo  
 3765 é̃uãõar oḡonḡa m̃óira von Ãt̃ac̃t̃uãit̃ i g̃c̃om̃ãip̃le aḡur iḡ  
 eac̃o vo c̃inneac̃o leo t̃eac̃t̃a vo é̃up̃ i g̃c̃oinne t̃uãc̃ãil ḡo  
 h̃Al̃bain. Vo b̃áõar f̃ór oḡonḡa o' iar̃m̃ar f̃aop̃c̃lann  
 é̃ipeann m̃ar ãt̃á̃o clann an Duinn D̃eap̃a vo L̃ãiḡnib̃  
 Fiac̃ãõ C̃ar̃án iḡ Fionnb̃all a b̃r̃iá̃t̃ãir aḡur f̃é céac̃o f̃oḡ-  
 3770 lũĩúe m̃ar doñ m̃ú aḡ ar̃ḡain é̃ipeann i ñoioḡãil na f̃eille



## XXXIX.

Tuathal Teachtmhar son of Fiachaidh Fionnoladh, son of Fearadhach Fionn Feachtnach, son of Criomhthann Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, son of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland thirty years. He was called Tuathal Teachtmhar, as every good came in his time. Now Fiachaidh Fionnoladh left no issue but one son, who was called Tuathal Teachtmhar; and that son was in the womb of Eithne daughter of the king of Alba, who escaped by flight from the destruction of Magh Cru in Connaught, when the Athachthuaith slew Fiachaidh Fionnoladh and the free tribes of Ireland. And after the birth of Tuathal in Alba he was brought up and educated in politeness there till he had reached the age of twenty-five years; and during that time Ireland had been in adversity; and the Athachthuaith being in a great difficulty went and consulted their druids as to the cause and origin of the adversity in which Ireland was at that time, and as to the way in which she might be freed from it. The druids replied that the cause of her adversity was that they had acted treacherously towards the kings and the free tribes of Ireland, and added that her wonted prosperity would not come back to Ireland until some one of the descendants of those kings who were slain assumed the sovereignty of the country. And it was about this time that the Athachthuaith heard that there was in Scotland a son of Fiachaidh Fionnoladh, whose name was Tuathal Teachtmhar; and a large party of the Athachthuaith took counsel together, and they agreed to send envoys to Tuathal to Alba. There were also companies of the remnant of the free races of Ireland, namely, clann an Duinn Deasa of Leinster, Fiachaidh Casan and Fionnbhall his brother, and six hundred pirates with them, devastating Ireland to avenge the treachery



vo pónpao an Δαδύαδ αμ πίογαιβ ιρ αμ φαοπέλανναιβ  
 έρεανν.

Αμ ζολορ αν ρεοιλ ριν vo τυατάλ Τεαδύμαρ τιμάλαιρ  
 πέιν ιρ α μάταρ .ι. Ειθε ινγεαν πίοζ Αλβαν ι νέρινν ζο  
 3775 ρλυαζ lionmari maille μύ. Cúig bliadna píceao vo b'aoir  
 vo τυατάλ αν τράτ ροιν αζυρ vo ζαβαοαρι cuan ι nloppur  
 Domnann ζο vtaíla Píadaió Capán ζο n-a bpiátaρ μύ  
 ann ριν. Τιμάλαιρ αρ ριν ζο Τεαμπαίζ ιρ τιονόλιρ α  
 παντα αρ ζαδ αιρ vo'έρινν ι νοάιλ τυατάιλ ζο Τεαμπαίζ  
 3780 αζυρ ζαιρμτέαρ leo πί έρεανν ve. Tiz Eilim mac Connrad  
 vo bí ι bplaitéap έρεανν αν τράτ ροιν αρ n-a toza lé  
 hAdadétyadaiβ vo'είρ báρ Čairibpe Činn Čait vo čabairt  
 Čata Aicle ι n-aζaió τυατάιλ. bpipteap vo'Eilim ιρ vo'Adadé-  
 tyadaiβ ιρ μαρβέαρ é πέιν ιρ upmóρ α ρλυαίζ ραν čat ροιν.  
 3785 Tuz Tyadál ιρ α παντα uót αρ Δαδύαδαιβ ρεαó έρεανν  
 ann ριν ζυρ bpiρ cúig čata píceao ι nulltaiβ αζυρ cúig  
 čata píceao ι laiguib ιρ cúig čata píceao ι ζConnadétaiβ  
 αζυρ cúig čata vėaz ιρ píce ραν Múmaín opia.

Ιαρ mbpipeaó iomoppio na ζcač ροιν vo τυατάλ αζυρ ιαρ  
 3790 b'póipitín φαοπέλανν έρεανν α hanbhoio na n-Δαδύαδ, vo  
 pinneao Poir Teampad leir, amail ιρ ζnát μρ ζαδ πίζ ι  
 vciρ α flaitir πίοζóáιλ čoitčeanν vo čmuinniuζaó ιρ vo  
 čoinčionól πé hoρvuzao πeačt ιρ nóρ na čpíce. Tánζaoap  
 uairle ζaeóeal αρ ζαδ cúigeao ι νέρινν čuige ιαρ ριν; αζυρ  
 3795 vo ζαβαοαρι μαρ πίζ μρ τρέ μαρ vo φαορ ιao πέιν ó moζ-  
 raine na νοαοπέλανν .ι. na nAdadétyad; αζυρ τυζαοαρ  
 πάτα na νοúλ πé πίοζαčt έρεανν vo léigeap vo πέιν ιρ va  
 čloinn, amail vo ζeallao poime ριν vo' uζaine Mmóρ.

Ιρ ann ριν πόρ ρυαρι čeipte mipe vo na cúigeaóaiβ va  
 3800 noeapna πé αν Mmóe-pe ann anoir μαρ ρεapann cinnce vo  
 ζαδ αιρoπίζ va mbiaó ι νέρινν. Óρι ταρι ceann ζο πaiβe

of the Athachthuaith towards the kings and free tribes of Ireland.

When Tuathal Teachtmhar heard these tidings, he set out for Ireland with his mother, Eithne daughter of the king of Alba, accompanied by a large host. Tuathal was twenty-five years of age at that time. And they put into port at Iorrus Domhnann, where they met Fiachaidh Casan with his brother. Thence they proceeded to Tara, and there assembled their supporters from all parts of Ireland to meet Tuathal, and they proclaimed him king of Ireland. Eilim son of Connra, who at that time held the sovereignty of Ireland, having been elected by the Athachthuaith after the death of Cairbre Chinn Chait, came and fought the Battle of Aichill against Tuathal. In that battle Eilim and the Athachthuaith were defeated, and himself and the greater part of his army slain. Then Tuathal and his supporters went against the Athachthuaith throughout Ireland, and defeated them in twenty-five battles in Ulster, and twenty-five battles in Leinster, and twenty-five battles in Connaught, and thirty-five battles in Munster.

When Tuathal had won these battles, and rescued the free races of Ireland from the tyranny of the Athachthuaith, he convened the Feis of Tara ; as it is customary for every king in the beginning of his reign to convene and bring together a great general assembly to regulate the laws and customs of the country. Then the nobles of the Gael from every province in Ireland came to him, and accepted him as their king, as he had delivered them from the slavery of the serfs and the Athachthuaith ; and they pledged themselves by the elements, that they would leave the sovereignty of Ireland to himself, and to his children, as had formerly been promised to Ughaine Mor.

It was then, too, that he was given four portions of the provinces, out of which he made the present Meath, as the peculiar territory of the successive high kings of Ireland.



Míde o' ainm ar an t-uaire fearainn atá lán le h-uirnead  
 ó ainm cloinne Neimíó go h-ainm Tuadail, maraó n'  
 maidhe Míde o' ainm ar na míuib' do beanaó do na cúigeaó-  
 3805 aib' go h-ainm Tuadail go n-earna críoc ar leir ó na  
 cúigeaóib' ói.

Tar éir iompario mar do cuir Tuadail na ceitíe míre-re  
 le céile go n-earna doin críoc amáin oíob' na ngoirtear  
 Míde, do cógaib' le ceitíe príomlongpúirt innce, mar atá  
 3810 longpóirt i n-gac mír oíob'. Do cógaib' éana Tlaetga ran  
 mír don Mumáin atá leir an Míde, agus i' ann rin do  
 horruigeaó Teine Tlaetga mar a gcleadaoi leo uraioite  
 Éireann do éirinnuigaó i' do cóimtionól oíocé Sámna do  
 éanaam ióubairta do na huile éib'. I' ann ran teinó rin  
 3815 do loirctí a n-íóubairta leo agus fá héigeaon i' bpéin éanaó  
 teinnce Éireann do múcaó an oíocé rin, agus ní lámháó  
 neac o' fearaib' Éireann teine o' ánaó ac ón teinó rin;  
 agus gac teine do bíó ar n-a haónaó airté i' n-éirinn do  
 bíó rreaball nó trí rinne ag mí Mumáin do éir uirre  
 3820 do b'í g' suab don mír ráim' ón Mumáin don Míde an  
 ronn ar a b'uil Tlaetga.

Do rinne an uair longpóirt ran mír ráim' do Cúigeaó  
 Connaet é, mar atá Uirneac mar a mbíó coimúail éitceann  
 fear n-Éireann ar a t-ugtaoi Móróail Uirni; agus um  
 3825 bealltaine do bíó an t-onaó roin ann mar a gcleadaoi  
 leo malairt a maoiné i' a n-earnaó i' a réaó do éanaam  
 fá reac. Do cleadaoi leo fóir ióubairta do éanaam don  
 airtéa do n-ánaoaoir do n-gairtí b'ail, agus fá gac leo  
 do teine do éanaam i' n-onóir do b'ail i' n-gac uaire i' n-éirinn,  
 3830 agus veibléa do gac cinéal rpréide do mbíó ran uaire  
 do éomáin uir an do teinó mar uiréir do gaoimna ar  
 gac galair feaó na bliána roin; agus i' ón teinó rin do-  
 níctí i' n-onóir do b'ail gairmtear bealltaine don féil



For, although Meath was the name of the territory which is beside Uisneach from the time of the children of Neimhidh to the time of Tuathal, still Meath was not the name of the portions that were taken from the provinces until the time of Tuathal, and he made it into a territory distinct from the provinces.

Now, when Tuathal had put these four parts together and made them into one territory called Meath, he built therein four chief fortresses, that is, a fortress in each of the portions. Accordingly he built Tlachtgha in the portion of Munster which goes with Meath; and it was there the Fire of Tlachtgha was instituted, at which it was their custom to assemble and bring together the druids of Ireland on the eve of Samhain to offer sacrifice to all the gods. It was at that fire they used to burn their victims; and it was of obligation under penalty of fine to quench the fires of Ireland on that night, and the men of Ireland were forbidden to kindle fires except from that fire; and for each fire that was kindled from it in Ireland the king of Munster received a tax of a screaball, or three-pence, since the land on which Tlachtgha is belongs to the part of Munster given to Meath.

On the portion he had acquired from the province of Connaught he built the second fortress, namely Uisneach, where a general meeting of the men of Ireland used to be held, which was called the Convention of Uisneach, and it was at Bealltaine that this fair took place, at which it was their custom to exchange with one another their goods, their wares, and their valuables. They also used to offer sacrifice to the chief god they adored, who was called Beil; and it was their wont to light two fires in honour of Beil in every district in Ireland, and to drive a weakling of each species of cattle that were in the district between the two fires as a preservative to shield them from all diseases during that year; and it is from that fire that was made in honour of Beil that the name of Bealltaine is given to the noble

uafail ar a bfuil lá an dá árrtal mar atá Philip agus  
 3835 Séamus; bealltaine .i. béilteime nó teime béil. Do bíos  
 fóir ead ír eapraó fad fíada tigeaó i mórbáil uirniú uadā  
 vo níú Connacé mar éir, vo bñúg fupab von mñr mñniú ó  
 Cúigeaó Connacé fup an Mñe an áit 'n-a bfuil uirnead.

An trear longfóir vo éogaib tuadál, Tailte a  
 3840 ainm, atá ran mñr mñniú vo Cúigeaó Ulaó fup an Mñe  
 agus ír innce vo-níú donac Tailtean mar a fceanglaodoir  
 fup éirnean cleamnar ír cáirvear ní éile; agus ír fí-  
 béarac an nóir vo bíos eatorra ran comóáil rin, mar atá  
 na fup ar leir leo féin agus na mná ar leir von taoib oile  
 3845 agus a n-áirneacá ír a mairneacá ag fnaómaó eatorra fí  
 bpoirtaó ní éile fad lánamain vóib vo fíóeacá i n-eacáib  
 ír i fconnaicáib a éile, amáil aveyr an fíle:

3850 Fan teacé fear i bfarraó ban,  
 Fan mná i bfarraó bfeair fíonnglan,  
 Acé céc i fcaóar ó a vtoisú  
 i n-áruir an áiradonoiú.

Tar ceann iomóirio fupab é luḡaó lāmfaó vo éionnecain  
 donac Tailtean ar vóir mar éuimniúacó bliaóna ar a  
 buimú féin Tailtein inḡin māmóir ní eapraíne fá  
 3855 bean v'eoáir mac eir ní véirneacé ffeair mboisú amáil  
 aoubraamairtuar—ar mbeir tría vo Tailtein ar n-a haónacal  
 lé luḡaó ran tulaiú rin vo commóirac donac Tailtean  
 leir mar náraó nó mar éuimniúacó uirne, fonaó uime rin  
 vo fupiré luḡnara, .i. náraó nó cuimniúacó loḡa von céadlá  
 3860 v'Augur ar a bfuil féil fíbeann ffeadair anu—tar  
 ceann fí fíbe fearc ír donac Tailtean ann ó ainm  
 luḡeac lāmfaó mafeaó ní fíbe Tailte 'n-a fíófóir  
 fí haimr fíadail teacéamair. Vo bñúg iomóirio fupab



festival on which falls the day of the two Apostles, namely, Philip and James ; Bealltaine, that is *Beilteine*, or the fire of Beil. The horse and the trappings of every chieftain who came to the great meeting of Uisneach were to be given as a tax to the king of Connaught, as the place in which Uisneach is belongs to the part of the province of Connaught given to Meath.

The third fortress which Tuathal built, called Taillte, is in the portion of the province of Ulster joined to Meath ; and it was here the fair of Taillte was held, in which the men of Ireland were wont to form alliances of marriage and friendship with one another. And a most becoming custom was observed in that assembly, namely, the men kept apart by themselves on one side, and the women apart by themselves on the other side, while their fathers and mothers were making the contract between them ; and every couple who entered into treaty and contract with one another were married, as the poet says :

The men must not approach the women,  
Nor the women approach the fair bright men,  
But every one modestly biding apart  
In the dwelling of the great fair.

Although it was Lughaidh Lamhfhada that first instituted the fair of Taillte as a yearly commemoration of his own foster-mother, Taillte daughter of Maghmor, king of Spain, who was the wife of Eochaidh son of Earc, the last king of the Fir Bolg, as we have said above—now when Taillte had been buried by Lughaidh in that mound he inaugurated the fair of Taillte as a *nasadh* or commemoration of her ; it was for that reason that the name of Lughnasa, that is the *gracious nasadh* or commemoration, was given to the first day of August, on which is now held the feast of the Chains of Peter—although the mound and fair of Taillte existed from the time of Lughaidh Lamhfhada, still Taillte was not a royal fortress till the time of Tuathal Teachtmhar. Now



von mír vo beanaó vo cúigeaó ulaó an áit i bfuil Tail-  
 3885 te i' a' p'í'g ulaó vo bioó cior donai'g Tailtean. A'g  
 ro ruim an ciora roin, ma'p a'cá uinge o'airgeaó a'p gac  
 lánamam vo bioó a'p n-a bpó'raó ann.

An ceat'mamó p'io'g'p'oit Teamairi a'cá ran mír p'áin'g vo  
 Laignib'p' n'p' an Mí'oe ma'p a' gclea'c'taoi Feir Team'p'ac vo  
 3870 ó'eanam' gac'a t'p'ear bliaó'ain, i'ap n'ó'eanam' a n-í'ó'ba'p'ta va  
 n-uile ó'í'b i' o'clac't'g'a (amail a'ou'p'ramam) p'é hu'et na  
 p'io'g'ó'la roin va n'gair'tí Feir Team'p'ac ma'p a' gclea'c'taoi  
 leo p'ea'c't i'p nó'p' o'p'rou'g'aó, i'p p'io'maó vo ó'eanam' a'p  
 anná'laib' i'p a'p p'ean'c'ur é'p'ean; ionn'p' an m'éio vo bioó  
 3875 p'ear'b'ta ó'io'b g'o p'p'io'b'aoi'p a'p'ou'lla'mam i'ao i' Rolla na  
 Rí'og va n'gair'tí p'p'al'tairi na Team'p'ac, a'g'p' gac nó'p' nó  
 gac p'ean'c'ur oile va mbí'ó i' n'é'p'inn nac bioó vo p'é'p' an  
 p'p'ím'lea'ba'p' p'inn ní bioó cion p'p'inne o'p'ta. Mí lu'at'p'eam  
 ann'p'o g'o cionnte na p'ea'c'ta ná na nó'p' vo ho'p'rou'g'eáó g'o  
 3880 cionnte i' b'Feir Team'p'ac vo b'p'í'g g'p'rab lán lea'ba'p' an  
 b'p'ie'te'am'na'p' Tu'at'e ó'io'b. Ac't amail cu'p'p'eaó p'io'p ann'p'o  
 an nó'p' vo ho'p'rou'g'í i' b'Feir Team'p'ac a'p p'ui'ó'u'g'aó na  
 n-u'aral i'p na la'oc'p'at'oe p'é linn be'it i' g'com'ó'ail p'le'í'oe 'n-a  
 b'p'p'oinn't'ig'ib' a'g ca'í'team' bí'ó ó'í'b.

3885 Mí bioó íomop'io donolla'm p'é p'ean'c'ur i' n'é'p'inn nac  
 p'p'io'b'ao i' Rolla na Team'p'ac annam'na na n-u'aral vo bioó  
 'n-a b'p'la'c'aib' p'ear'ainn, gac don ó'io'b vo p'é'p' a' c'eime i'p a  
 g'ar'ma p'éin, amail vo ho'p'rou'g'í i' b'Feir Team'p'ac a'g'p'  
 gac ceann p'ea'óna va mbí'ó ó'p' cionn na la'oc'p'at'oe vo  
 3890 bí'ó i' mbu'annac't a'g co'p'nam' i'p a'g coim'é'ao c'p'í'ce na  
 h'é'p'ean vo bioó a' ainm p'p'io'b'ta a'g an olla'm ma'p an  
 g'c'e'ao'na; a'g'p' ní bioó don ó'io'b ro i'oiri p'la'c'aib' p'ear'ainn  
 i'p c'eann'laib' p'ea'óna gan p'ear íom'c'airi p'c'e'í'te p'é a' c'oir.  
 I'p am'la'í'ó p'ó'p vo bí'ó'p na p'p'oinn't'ig'e vo bioó a'ca ca'ol  
 3895 p'ao'a a'g'p' bu'p'io p'é ó'a p'li'oir an t'ig'e a'g'p' eal'c'uin'g a'p  
 gac p'li'oir ó'io'b a'g'p' a' lán bacán ionn'ta ó'p' cionn na  
 p'ui'ó'ea'c'án 'n-a mbí'ó'p' an tea'g'la'c' 'n-a p'ui'ó'e i'p gan ac't

since the place in which *Taillte* is belongs to the part that was taken from the province of Ulster, the tax on the fair of *Taillte* went to the king of Ulster. This was the amount of that tax, namely, an ounce of silver for each couple that got married there.

The fourth royal fortress, *Tara*, is situated in the part of Leinster given to Meath, and there the *Feis* of *Tara* was held every third year after the sacrifice had been offered to all the gods at *Tlachtgha* (as we have said) as a prelude to that royal assembly called the *Feis* of *Tara*, at which they were wont to institute laws and customs, and to confirm the annals and the records of Ireland, so that the *ardollamhs* might inscribe all that was approved of them in the Roll of the kings, which was called the *Psalter* of *Tara*; and every custom and record that was in Ireland that did not agree with that chief book were not regarded as genuine. We shall not give here in detail the laws or the customs that were severally ordained at the *Feis* of *Tara*, for the books of the *Breithemhnas Tuaithe* are full of them. I shall only give here the custom that was instituted at the *Feis* of *Tara* regarding the placing of the nobles and warriors for meals in the banquet-halls when they met for a feast.

There was indeed no doctor of *seanchus* in Ireland who did not write in the Roll of *Tara* the names of the nobles who were lords of territories, each according to his rank and title as regulated at the *Feis* of *Tara*, and every leader of those bands of warriors who had free quartering for the defence and protection of the lands of Ireland, had his name similarly inscribed by the *ollamh*; and there was none of these, either territorial lords or leaders of bands of warriors, who was not accompanied by a shield-bearer. Moreover, the banquet-halls they had were narrow and long, with tables along the side-walls. Along each of these side-walls there was placed a beam in which there were numerous hooks above the seats on which the company used to sit, with only the breadth of a



- leiteasó rcéite roir gac óá bacán oíob. Agus ir ar na  
bacánaiḃ vo cúipeasó an reanča rciaḃa na n-uafal  
3900 ir na laocḃaiḃe pié fuíḃe oíob, gac don oíob fá n-a rcéit  
féin roir uafal ir laoc. Siḃeasó vo bíóḃ moḃa rleasḃa as na  
flaiḃiḃ reapiainn agus an rlior oile as na ceannaiḃ reáḃna,  
agus éasḃan an tige as na hollamḃaiḃ agus an t-éasḃan  
oile as luḃt rreartail pié rruḃeolam an teagḃlaidḃ.
- 3905 Vo ba nóḃ oíob fóḃ gān doinneasó vo fuíḃe i bḃiaḃḃaiḃe  
acḃ gac don vo fuíḃe rruim pié rruoiḃ roir flacḃaiḃ reapiainn  
ir ceannaiḃ reáḃna fá n-a rcéit féin. Ní cleacḃasoi leo  
fóḃ mná vo beit 'n-a bḃrioinntigiḃ acḃ áruḃ ar leit vo beit  
aca féin maḃi a maḃiḃasoi ias. Fá gḃacḃuḃasó aca fóḃ pié  
3910 huḃt na comḃála vo maḃi forcasḃasó nó folmḃuḃasó vo  
óéanaḃ ar an bḃrioinnteadḃ go nac anasó ann acḃ rruíḃ,  
maḃi acḃa reanča ir bolḃaiḃe .i. maḃuḃcál tige agus reapi  
rḃuic as a mbíóḃ baḃuḃ buabailḃ nó asḃaḃ pié toḃaiḃim  
cáiḃ von bḃrioinnteadḃ. Vo rinneasó a rḃoc rri huaiḃe. An  
3915 céasḃeasó vo rinneasó é vo cionóiloiḃ luḃt iomḃaiḃi rciaḃ  
na n-uafal timḃeall voḃuḃi an bḃrioinntige agus vo ḃlacasó  
an bolḃaiḃe rciaḃ gac uafail vo piéḃi a ḃaiḃma agus  
vo fuíḃeasó ar oḃuḃasó an rreanḃaiḃ gac rciaḃ oíob 'n-a  
hionasó cinnte féin. Vo rinneasó reapi an rḃuic an uaiḃa  
3920 reasó an baḃuḃ buabailḃ vo bíóḃ aige agus vo cionóiloiḃ  
luḃt iomḃaiḃi rciaḃ na laocḃaiḃe go voḃuḃi an bḃrioinntige  
agus vo ḃlacasó an bolḃaiḃe na rciaḃa uacḃa agus vo  
fuíḃeasó gac rciaḃ oíob ar oḃuḃasó an rreanḃaiḃ ar rlior  
oile an tige óḃ cionn buiḃo na laocḃaiḃe. Vo rinneasó  
3925 céana reapi an rḃuic an baḃuḃ buabailḃ an rreap reasó,  
agus leiḃ rin vo cionóiloiḃ na huaiḃle ir na laocḃaiḃi ran  
bḃrioinnteadḃ agus vo fuíḃeasó gac don oíob fá n-a rcéit  
féin ionnuḃ ná bíóḃ iomḃasḃan ná easḃasḃa fá ionasó fuíḃe  
easḃaiḃa.



shield between each two of the hooks, and on these hooks the seancha hung the shields of the nobles and of the warriors before they sat down, each under his own shield, both nobles and warriors. But the territorial lords had the choice of a side, and the leaders of warriors had the other side; the upper end of the hall was occupied by the ollamhs, and the other end by the attendants who waited on the company.

It was also their custom that no one should sit immediately opposite to another, but that all, both territorial lords and leaders of warriors, should have their backs to the wall and sit each under his own shield. It was their custom also not to have women in the banquet-halls, but they were given a separate apartment in which they were served. It was, moreover, their custom, before the company were served, to clear out or empty the banquet-hall, so that only three remained in it, namely, a seancha, a *boltsaire*, that is a marshal of the house, and a trumpeter who had a trumpet or horn to call all the guests to the banquet-hall. He sounded his trumpet three times. The first time he sounded it, the shield-bearers of the nobles assembled at the door of the banquet-hall; and the *boltsaire* took the shield of each noble according to his title, and placed, according to the direction of the seancha, each of the shields in its own appointed place. The trumpeter sounded his trumpet a second time, and the shield-bearers of the leaders of warriors assembled at the door of the banquet-hall; and the *boltsaire* took the shields from them and placed each shield, according to the direction of the seancha, at the other side of the house, over the warriors' table. Then the trumpeter sounded his trumpet the third time; and thereupon the nobles and warriors assembled in the banquet-hall, and each of them sat beneath his own shield, so that there was no contention or disagreement between them as to their seats.

## XL.

3830 1r é an Tuaeál Teacémar-ro ar a bfuilmiú aς trádéad  
 oo éanǵail an bÓraime ar Laigniú mar cáin i n-oiol báir  
 a óá inǵean .i. Fíéir 1r Óáirine a n-anmannad. Ri iomorro  
 oo bi ar Laigniú oar b'ainm Eodáio Ainéean aς euz ré  
 Óáirine inǵean Tuaeáil Teacémar oo mnaoi, aς euz  
 3835 leir i Laigniú oad longpórc féin .i. i Maíς Luadac i.  
 aς euz i ǵcionn airmie oad éir rin céio ǵo Teamraíς aς euz  
 noéar oo Tuaeál ǵo bfuair Óáirine báir, aς euz iarrair  
 an veirbírúir oile .i. Fíéir air, ǵo euz Tuaeál oó i, aς euz  
 beirir leir ǵo Laigniú oad longpórc féin i. aς euz mar oo  
 3840 éunnairc Fíéir a veirbírúir Óáirine roimpe beo oo ling  
 a hanam ǵo hobann airte eir náir; aς euz cáin ǵo Óáirine  
 oad caoinead aς euz fuair báir oo láear oad cumad; ǵonad  
 oad fáirnéir rin oo rinne an ríle an rann-ro:

3845 Fíéir aς euz Óáirine,  
 Óá inǵin Tuaeáil eirad,  
 marb Fíéir oo náirǵe,  
 marb Óáirine oia cumad.

Mar oo éualad iomorro Tuaeál báir na veir ban, oo  
 ǵad fearǵ mór é, aς euz oo éuir teacéa uad oo ǵad leir  
 3850 ǵo huairlib éreann oo éaraoio na feilbeirte oo rinne  
 ri Laignean air; aς euz uime rin euzao uairle éreann con-  
 ǵnam rílad 1r roéaroe oo Tuaeál ré víoǵail an mǵnioma  
 roin; aς euz mar oo breacnuíς Tuaeál Laigniú o'arǵain 1r  
 oo éreacáó aς euz ǵan iad ionéaruiǵte rin, oo aomadar  
 3855 cáin oo víol uad féin 1r ó n-a ríoeé 'n-a noiad i n-íoc  
 báir na mban roin oo Tuaeál 1r oad ǵad ríς oad eiracrad  
 ar a loir.

aς euz rin na cána oo víolaoi lé Laigniú oo ríoǵad  
 éreann ǵad oar bliaúain i n-oiol báir éloinne Tuaeáil,

## XL.

It was this Tuathal Teachtmhar of whom we are speaking who imposed the 'Boraimhe' on the people of Leinster, as a tax to avenge the death of his two daughters, whose names were Fithir and Dairine. Now, there was a king over Leinster whose name was Eochaidh Aincheann, and he married Dairine, daughter of Tuathal Teachtmhar, and took her to Leinster to his own fortress, that is to Magh Luadhat; and some time after that he went to Tara, and told Tuathal that Dairine had died, and asked him to give him his other daughter, that is Fithir, and Tuathal gave her to him, and he took her to Leinster to his own fortress; and when Fithir saw her sister Dairine alive before her, her soul quitted her body suddenly through shame; and Dairine having come to lament her died of her grief on the spot. And it was to relate this that the poet composed the following stanza:

Fithir and Dairine  
Two daughters of princely Tuathal;  
Fithir died of shame,  
Dairine died of her grief.

Now when Tuathal heard of the death of the two ladies he became enraged, and sent out messengers in all directions to the nobles of Ireland to complain of the treachery which the king of Leinster had practised against him; and accordingly the nobles of Ireland gave aid in warriors and auxiliaries to Tuathal with a view to avenge this outrage; and when Tuathal resolved to plunder and despoil the people of Leinster though they were unable to meet him in the field, they agreed to pay a tribute, themselves and their descendants after them, to Tuathal, and to each king who should succeed him, as a retribution for the death of these ladies.

The following is the amount of the tribute that was paid every second year by the Leinstermen to the kings of Ireland



17 é Moling fudair maiteam uirre ran éiríoe fudair ó  
 fionnacta go luan, agus 17 é luan do éiríe Moling luan  
 laoi an bháta. Do bíod iompario an éin rin real 'ga  
 3995 viol go humal as laigheacáib; agus uair eile nac domi-

as a penalty for the death of the children of Tuathal, namely, three score hundred cows, three score hundred ounces of silver, three score hundred mantles, three score hundred hogs, three score hundred wethers, three score hundred bronze caldrons. And this tribute was thus divided :—a third part of it to the men of Connaught, a third to the Oirghialla, and a third to the Ui Neill. The tract entitled Boraimhe Laighean speaks thus in the following verses :

Three score hundred kine with spanceles,  
Gifts without fault,  
With three score hundred ounces  
Of silver in addition,  
  
With three score hundred fine mantles  
Of largest measure,  
With three score hundred large hogs  
Of lusty strength,  
  
With three score hundred wethers,  
Generous gift,  
With three score hundred brazen caldrons  
As a bright ornament.  
  
A third part to the men of Connaught,  
The ancient law,  
A third part to the Oirghilla,  
A third to the Ui Neill.

This was the tribute called Boraimhe Laighean, and it was in force during the reigns of forty kings who ruled Ireland, that is from the time of Tuathal Teachtmhar to the time that Fionnachta held the sovereignty of Ireland, as the poet says in this stanza :

There were forty kings  
Who carried off the Boromha  
From the time of Tuathal Tlachtgha  
To the time of Fear Fionnachta.

It was Moling who got it remitted by means of the respite until Monday which he got from Fionnachta ; but the Monday Moling meant was the Monday of the Day of Judgment. The Leinstermen paid this tribute submissively

uaoir a uíol, go dtigeaó de rin iomaó coḡaíó ir coimbleaé  
 vo beít eacopra leaé ar leaé sup éuiteasap mórán  
 o'uarlú éireann ar ḡaé taoib ann. Agus ir lé Mál  
 mac Roḡuiró vo éuit Tuatál Teacémar.

4000 Do ḡab Mál mac Roḡuiró mic Caébaíó mic ḡialléaó  
 Finn mic Fionnéaó mic Muireaóais mic Fiaéna Fionn-  
 aḡnair mic Iruail ḡlúnair mic Conaill Céapnaís mic  
 Aímhḡin Iairḡiúnaís mic Cair ḡrullḡis mic Cair mic Faeéna  
 mic Capa mic ḡionḡa mic Ruḡruisḡe Mórí ó ráíóteap  
 4005 clanna Ruḡruisḡe vo ílioé Ir mic Mileaó míoḡaé éireann  
 éeíre bliáona sup éuit lé Ferólimíó Reacémar.

Do ḡab Ferólimíó Reacémar mac Tuatál Teacémar  
 mic Fiaéaé Fionnolaó mic Fearaóais Finn Faeénaís mic  
 Cmuéáinn Na Náir mic Luisóeac Riab nDeapḡ mic na  
 4010 urí bFinneaḡna mic Eoéaé Feróliḡ vo íol éireaḡóin  
 míoḡaé éireann naoi mbliáona. Báine inḡean Scáil  
 Báilb bean Tuatál Teacémar máair Ferólimíó Reacé-  
 mar; agus ir uime vo ḡairéí Ferólimíó Reacémar óe  
 tré feabap na mbreac reacé vo beiréí i néirinn pé  
 4015 n-a linn. Ir é iomaḡio reacé vo oruuis Ferólimíó pé  
 n-a linn péin i néirinn raḡail an olisíó va nḡairéap  
 i Laroín lex talionis. Ionann rin agus raḡail an oóair  
 nó an luit vo-ní neaé vo óuime oile a raḡail rin o'imire  
 ar péin 'n-a uíol, mar atá cion ran cion, bó ran bóm,  
 4020 lám ran lám, cor ran éoir, rúil ran trúil, agus mar rin  
 vo ḡaé lot oile ó rin amaé. Agus táimis von reacé rin  
 rin éireann vo learuḡaó a nḡnóim pé linn Ferólimíó, ḡonaó  
 uime rin vo ḡairéí Ferólimíó Reacémar óe. Agus fá  
 óeireaó ir báí le haóair fusair an fear-ro.

4025 Do ḡab Caéaoir Mórí mac Ferólimíó Fíorúir-  
 ḡlair mic Cormaic ḡealta ḡaoé mic Na Corb mic Con



at times, but at other times they would not consent to pay it, whence arose much strife and conflict between both parties, in which a great number of the nobles of Ireland fell on either side. And Tuathal Teachtmhar fell by Mall son of Rochruidhe.

Mal son of Rochruidhe, son of Cathbhadh, son of Giallachaidh Fionn, son of Fionnchadh, son of Muireadhach, son of Fiachna Fionnamhnas, son of Irial Glunmhar, son of Conall Cearnach, son of Aimhirgin Iairghiunach, son of Cas Trillseach, son of Cas, son of Fachtna, son of Capa, son of Gionga, son of Rudhruighe Mor from whom clanna Rudhruighe are called, of the race of Ir son of Milidh, held the sovereignty of Ireland four years, and he fell by Feidhlimidh Reachtmhar.

Feidhlimidh Reachtmhar son of Tuathal Teachtmhar, son of Fiachaidh Fionnoladh, son of Fearadhach Fionn Feachtnach, son of Criomhthain Nia Nar, son of Lughaidh Riabh nDearg, son of the three Finneamhnas, sons of Eochaidh Feidhlioch of the race of Eireamhon, held the sovereignty of Ireland nine years. Baine daughter of Scal Balbh, wife of Tuathal Teachtmhar, was the mother of Feidhlimidh Reachtmhar, and he was called Feidhlimidh Reachtmhar through the excellence of the legal judgments delivered in Ireland in his time. Now, the law Feidhlimidh ordained in his own time in Ireland resembled the law which is called in Latin *lex talionis*; this means that when one injures or wounds another a similar infliction would be visited on himself in retribution; thus trespass for trespass, a cow for a cow, a hand for a hand, a leg for a leg, an eye for an eye, and so on for every other injury beginning from these. And the result of this law was that the men of Ireland improved in their behaviour in the time of Feidhlimidh, whence he was called Feidhlimidh Reachtmhar. And at length this man died on his pillow.

Conaire Mor son of Feidhlimidh Fiorurghlas, son of Cormac Gealta Gaoth, son of Nia Corb, son of Cu Corb, son of Mogh

Corb mic Moḡa Corb mic Concúbair Abraóruaó mic  
 Finn Fáleaó mic Ropra Ruairó mic Fearḡura Fairḡe mic  
 Nuáat Neáct mic Séadna Sioébaic mic Luigéadé Loitéinn  
 4030 mic Bheasail Bhic mic Fiacáé Foibhic mic Oilioilla ḡlair  
 mic Fearaóaisḡ Foglair mic Nuáat Fullóin mic Eallóit  
 mic Airt mic Moḡa Airt mic Cuiométainn Córcaisḡ mic  
 Ferólimiró Foirtéiuin mic Fearḡura Fortamail mic Bheasail  
 Bheoúamain mic Dongura Ollamhan mic Oilioilla Bhácáin  
 4035 mic Labraóa Loingisḡ do fíol Éireamóin nioḡaéct Éireann  
 tri bliáda. Do bádar iomorro tríoéad mac aḡ Cádaoir,  
 amail aveyr an file ran rann-ro :

4040

Tríoéad mac, fá maic an élan,  
 Do éinn ó Cádaoir eualann ;  
 Tri veicneabair, fá réimí rcol,  
 'n-a bpein éleiréamair éuraó.

ḡíreáó do éuadar píce von éloinn rin ḡan tríoéct, aḡur  
 táimis rlioéct ar an veicneabair oile úioḡ. Aḡ ro anman-  
 na na mac ar a utáimis rlioéct : Ropra fáilḡeac rinnreair  
 4045 na cloinne ar a utáimis rlioéct, Dáire bairiac, Bheasail  
 Einocḡlar, Fearḡur, Oilill, Cuiométann, Deairḡmoraé, Eoc-  
 airó Teimín, Dongur iḡ Fiacáiró Aiceaóa róireair na cloinne  
 tar ceann ḡurab aḡ a rlioéct fá ḡnádaisḡe nioḡaéct Laisḡean.  
 Ar rlioéct Fiacáé Aiceaóa mic Cádaoir móir atá ó Buioin  
 4050 iḡ Ó Tuátail. Ar rlioéct Bheasail Béalaḡ mic Fiacáé  
 Aiceaóa atá mac Muiréaó. Ar rlioéct Ropra fáilḡisḡ mic  
 Cádaoir móir atá ó Concúbair fáilḡe aḡur ó Diomaraḡisḡ  
 aḡur O Duinn aḡur clann Cólḡan amail avéarann va  
 éir-ro aḡ ciraóbrcaioleáó mac Mileáó ; aḡur iḡ lé Conn  
 4055 Céadéadéad do éuit an Cádaoir móir-ro i ḡCac mairḡe hálḡa.

Do ḡab Conn Céadéadéad mac Ferólimiró Reaéctmair mic  
 Tuátail Teáctmair do fíol Éireamóin nioḡaéct Éireann  
 píce bliádan ḡur éuit le Tiobharve Tíreac mac Máil  
 mic Roéiuiróe i bpeall i utuait Teámpiac aḡur é uairḡeac



Corb, son of Conchubhar Abhradhruadh, son of Fionn File, son of Rossa Ruadh, son of Fearghus Fairrge, son of Nuadha Neacht, son of Seadna Siothbhac, son of Lughaidh Loithfhionn, son of Breasal Breac, son of Fiachaidh Foibhric, son of Oilill Glas, son of Fearadhach Foghla, son of Nuadha Fullon, son of Ealloit, son of Art, son of Mogh Airt, son of Criomhthann Coscrach, son of Feidhlimidh Foirthriun, son of Fearghus Fortamhail, son of Breasal Breodhamhan, son of Aonghus Ollamh, son of Oilill Bracain, son of Labhraidh Loingseach of the race of Eireamhon, held the sovereignty of Ireland three years. Now Cathaoir had thirty sons, as the poet says in this stanza :

Thirty sons, good the progeny,  
Sprang from Cathaoir of Cuala ;  
Thrice ten—a beauteous company,  
A troop of champions with stout spears.

But twenty of these children went without issue, and the other ten had issue. Here are the names of the sons who had issue :—Rossa Failgheach senior of the sons who had issue, Daire Barrach, Breasal Einiochghlas, Fearghus, Oilill, Criomhthann, Deargmhach, Eochaidh Teimhin, Aonghus, and Fiachaidh Aiceadha, the youngest of the children, although it was his descendants who mostly held the sovereignty of Leinster. From Fiachaidh Aiceadha son of Cathaoir Mor sprang O Broin and O Tuathail ; from Breasal Bealach son of Fiachaidh Aiceadha sprang Mac Murchadha ; from Rossa Failgheach son of Cathaoir Mor sprang O Conchubhair Failghe and O Diomasaigh and O Duinn [and clan Colgan, as we shall afterwards state when we are giving the genealogy of the sons of Milidh. And this Cathaoir Mor fell by Conn Ceadchathach in the Battle of Magh hAgha.

Conn Ceadchathach son of Feidhlimidh Reachtmhar, son of Tuathal Teachtmhar of the race of Eireamhon, held the sovereignty of Ireland twenty years, and was treacherously slain in the district of Tara, being found alone there by Tiobraide Tireach son of Mal, son of Rochruidhe, king of



4060 ainn. Cáoḡad iomorro laoc vo cúir Tiobhaidhe i meáctaidh  
 ban na marbhadh aḡur iḡ a heamain vo trialladair vo  
 véanadh na feille rin. Úna, ingean míoḡ Lochlann, fá  
 mátdair von Conn-ro. Iḡ von Conn-ro vo bean Moḡ  
 Nuadac leat éireann iad mbríreadh veic ḡcat ar Conn  
 4065 vó. Siota ingean fíloinn mic fíadac vo éarraidh mátdair  
 míoḡa Nuadac. Iḡ amlaid iomorro tarla iomparan ioir  
 míoḡ Nuadac aḡur Conn mar tarla v'éarraidh vo fíloct  
 fíadac fíir Maria vo fíol éireamóim treire vo ḡabáil  
 ran muidam ar fíol éibir, ionnur ḡo maḡadair triúr vóib  
 4070 i n-aoimfeáct i ḡceannar na muidan uile mar atá luḡaid  
 eallaiḡteáct Óáire Oorinmair aḡur aongur. Aḡur mar vo  
 connairc Moḡ Nuadac fíol éireamóim i ḡceannar muidan  
 triallair ḡo laigrib mar ar hoileadh é aḡ Óáire bairiad  
 mic Caḡdair míoim ḡo vutḡ fíuáḡ lionmair leir vo congnaim  
 4075 ó Óáire ié fíaitéar muidan vo ḡabáil amáil fá vual vó;  
 aḡur vutḡ uct ar vutḡ ar veirceair muidan i n-uib líadain  
 mar ar ḡab an t-aongur éuar treire, aḡur bhirir Moḡ  
 Nuadac ve aḡur ionnairbair ar an vutḡ é, ḡo vveádh  
 ar rin v'iarraidh conganta ar Conn aḡur vutḡ Conn cúḡ  
 4080 caḡa vó .i. cúḡ míle véaḡ fear infeadóma. Triallair leir  
 an fíuáḡ roim ḡo crié líadain mar a vutḡ Moḡ Nuadac  
 Caḡ Arda Neimíó vó mar ar bhir ve aḡur mar a vutḡ  
 ár a muintire.

Na éir rin vo caḡrainn Moḡ Nuadac éarraid ar  
 4085 muidan, an méio nac raibe umáil vó féin vóib ḡur fáir  
 vó bíctin coḡadh móim ioir míoḡ Nuadac aḡur Conn ḡur  
 bhir Moḡ Nuadac veic ḡcaḡa ar Conn mar atá Caḡ  
 bhoiridáḡe aḡur Caḡ Saipairc Caḡ Sléibe Muráḡ Caḡ  
 ḡabrain Caḡ Suama aḡur Caḡ ḡréine aḡur Caḡ áta luain  
 4090 aḡur Caḡ Máḡe Crióic mar ar éuit fíadaid Ríóḡfada

Ulster. Indeed Tiobraide sent fifty warriors disguised as women to slay him; and it was from Eamhain they set out to do that treacherous deed. Una daughter of the king of Lochloinn was the mother of this Conn. Mogh Nuadhat wrested half of Ireland from this Conn, having defeated him in ten battles. Sioda daughter of Flann son of Fiachaidh, one of the Earna, was the mother of Mogh Nuadhat. The contest between Mogh Nuadhat and Conn arose in this way: The Earna of the race of Fiachaidh Fear Mara of the race of Eireamhon had gained supremacy in Munster over the race of Eibhear, so that three of them held conjointly the sovereignty of all Munster, namely, Lughaidh Eallaightheach, Daire Dornmhar, and Aonghus. And when Mogh Nuadhat saw the race of Eireamhon holding the sovereignty of Munster, he proceeded to Leinster, where he had been brought up by Daire Barrach son of Cathoir Mor, and brought thence a numerous host from Daire to assist him in recovering the kingdom of Munster, which was his birthright. He first turned to Ui Liathain in the south of Munster, where the above-mentioned Aonghus had established his sway, and Mogh Nuadhat defeated him, and drove him from the territory, so that he went to seek the aid of Conn, who gave him five battalions, that is, fifteen thousand fighting men. With this host he proceeded to the territory of Ui Liathain, where Mogh Nuadhat fought against him the Battle of Ard Neimhidh, in which he defeated him with great slaughter of his followers.

After this Mogh Nuadhat expelled the Earna from Munster, as many of them as would not submit to him, whence arose a great war between Mogh Nuadhat and Conn, and Mogh Nuadhat defeated him in ten battles: namely, the Battle of Brosnach and the Battle of Samhpait; the Battle of Sliabh Musach; the Battle of Gabhran; the Battle of Suama and the Battle of Grian and the Battle of Ath Luain; and the Battle of Magh Croich, wherein fell Fiachaidh



mac Feidlimiú Reachtmair; Cae Árail agus Cae Uirniú.  
 Agus vo bí an t-íompeardan-ro eatorra sup bean Moí  
 Nuadac leat Éireann vo Conn mar atá a bfuil ón Sallim  
 agus ó Át Cliait buó uair v'Éirinn agus Eirici Riada  
 4095 'n-a teorainn eatorra; agus ir é ainm Sairmtear von  
 leat roin leat Moí ó Eogan va n'gairtí Moí Nuadac.  
 Agus leat Cuinn Sairtear von leit buó tuair ó Conn  
 Céadacac; gonaó ag fairnéir na ionna-ro vo inne file  
 éirín an rann-ro:

4100

Eogan móir fá móir a raí  
 Comharo pé Conn Céadacac;  
 an uair rin fá caom a gclá,  
 Roinno Éire eatorra.

Fát uile fáir bean Moí Nuadac leat Éireann vo Conn  
 4105 mar earla gorta móir reat mbliadna i nÉirinn lé n-a  
 linn; agus iul cáimí aimreir na gorta roin ann vo  
 éirinnirí uirí Eogain cian pé an ngorta vo éat gó  
 vtiocraó rí ar Éirinn uile agus ir ead vo inne Eogan  
 air rin i n-oiréill na gorta caiteam air feolmáe agus ar  
 4110 iaracé agus an t-arrbair vo éirill; agus fóir gac cior agus  
 gac cáin va moicéad vó ir ar arrbair vo-beiread é, sup  
 lionad a ioclan na leir, agus mar ius an aimreir gann  
 air tairgadar ar gac leit móirán v'feairib Éireann 'n-a  
 uáil agus vo gabadar cior agus cáin orra féin v'Eogan  
 4115 tré n-a mbeacuad reat na hairreir ciusaíre rin, amail  
 léagtar ran uair uairab torac, Eogan móir fá móir a raí:

4120

Vo éairreir Eogan ear Conn,  
 ní ar líon gac ná ar comlann—  
 fá lia biad Eogain eairreir  
 va feolad ar fíreacair

Orreir orra an gorta gann—  
 fá mar v'Eogan a taball—  
 go n-íreac cac a éile  
 ar fuo Éireann airnéile



Rioghfhada son of Feidhlimidh Reachtmhar; the Battle of Asal and the Battle of Uisneach; and this conflict lasted till Mogh Nuadhat wrested half of Ireland from Conn, that is, the part of Ireland to the south of Gaillimh and Ath Cliath, Eiscir Riada being the boundary between them; and that half is called Leath Mogha, from Eoghan who was called Mogh Nuadhat; and the northern half is called Leath Cuinn, from Conn Ceadchathach. In declaration of this division some poet composed this stanza:

Eoghan Mor, great was his success,  
Was as exalted as Conn Ceadchathach.  
These two, noble was their fame,  
Shared Ireland between them.

Another reason, also, why Mogh Nuadhat wrested half of Ireland from Conn is that there was a great famine in Ireland for seven years in his time; and, before the time of this famine came, Eoghan's druid foretold, long before the coming of the famine, that it would come upon all Ireland; and Eoghan, to make provision for the famine, used venison and fish for food, and stored the corn, and, moreover, he spent on corn all the rents and tributes he received, so that he filled his granaries; and, when the time of scarcity arrived, many of the men of Ireland came to him from all sides, and laid themselves under rent and tribute to Eoghan for his supporting them during that time of distress, as we read in the poem which begins, Eoghan Mor, great was his success:

Eoghan transcended Conn,  
Not in number of battles and conflicts—  
More plenteously the food of adventurous Eoghan  
Was being distributed according to laws of peace.

Lean famine rained on them—  
Its visitation was good for Eoghan—  
So that men eat their kind  
Throughout distressful Erin.

4125

Óo éualaid cét—cian ro éar—  
Lionn i' baid iomda ag Eoghan,  
Rorodarrao féin, féada an moib,  
O'Eoghan ar n-a mbeaéuob.

Oo bándar iomorroio éiēre hanmanna ar Moē Nuadāt,  
4130 mar atá Eoghan Fiōfeadaé, Eoghan Mōr, Eoghan Tadoiōleac  
asur Moē Nuadāt aīadil aoir an file ran rann-ro:

4135

Éiēre hanmanna gan bōn  
Oo bādar for Eoghan mōr:  
Eoghan Fiōfeadaé rial, garc,  
Eoghan Tadoiōleac moē Nuadāt.

Mā' r maic leat iomorroio rōr fáda gac foranna va  
luaidēar ran rann-ro o' fāgāil léig an Cōir Annmann asur  
vo-gēadair innte iao. Ir i fá baicēile o' Eoghan mōr .i.  
beara ingean éibir mōir mic Moōna rí na Carcile asur  
4140 rus rí mac asur oiar ingean oó. Oilill Ólom an mac  
asur Scoicniadā asur Coinneal annmanna an vā ingean.  
Ag ro veirmireacēt an treanāid ar an ní-re:

4145

beara ingean éibir uill,  
mādar Oililla Óluim;  
'S mādar na veire déine  
Coinnle asur Scoicnéime.

Ir lé Conn Céadācāc rōr vo marbad Moē Nuadāt 'n-a  
leadaid tré fēall (vo réir ōruingē ré reanāur), ar oad-  
air ionnruigē maione air, asur iao ré huēt caēa vo  
4150 ēadair va éile ar Māig Léana. Ir uime gairēar Conn  
Céadācāc ar an rīg-re ar a bfuilmio ag trācāo ó na  
céadāib caē vo cūir ar cúigeaōaib éreann aīadil noēar  
an rann-ro:

4155

Céad caē ar an muāin thōir,  
Oo bōir Conn Céadācāc cōir;  
Céad caē ar uileāib go ngoil,  
Searcas caē ar laigheāoib.

Ir lé Tiobraidve Tireac vo marbad Conn i bfeill i  
oTēāirāig.

When men heard—far it spread—  
That Eoghan had ale and food in plenty,  
They bound themselves as vassals—good the custom—  
To Eoghan for their sustenance.

Mogh Nuadhat had four names, namely, Eoghan Fídhfheacach, Eoghan Mor, Eoghan Taoidhleach, and Mogh Nuadhat, as the poet says in this stanza :

Four names without grief  
Had Eoghan Mor,  
Eoghan Fídhfheacach the generous, the hospitable,  
Eoghan Taoidhleach, Mogh Nuadhat.

Now, if thou desirest to learn the reason of each of these names mentioned in this stanza, read the Coir Anmann and thou wilt find it there. Eoghan Mor's wife was Beara daughter of Eibhear Mor son of Modhna, king of Castile, and she bore him a son and two daughters; the son's name was Oilill Olom, and the two daughters' names Scoithniamh and Coinneal. Here is the seancha's proof of this :

Beara daughter of great Eibhear  
Was mother of Oilill Olom,  
And mother of the two pure ones,  
Coinneal and Scoithniamh.

Moreover, Conn Ceadchathach slew Mogh Nuadhat in his bed, having treacherously, according to some seanchas, attacked him at early morning, as they were on the point of engaging in battle against each other on Magh Leana. This king of whom we are treating was called Conn Ceadchathach, from the hundreds of battles he fought against the provincial kings of Ireland, as this stanza sets forth :

A hundred battles against great Munster  
Won Conn Ceadchathach the just,  
A hundred battles against Ulster with valour,  
Sixty battles against the Leinstermen.

Conn was treacherously slain by Tiobraide Tíreach at Tara.



4160    'Ṣo ḡaḃ Conaḡre mac Moḡa Láma mic Luḡḡḡeac Állaḡaḡ  
       mic Cairaḡre Ćroimćinn mic 'Ṣaḡre 'Ṣorḡḡaḡ mic Cairaḡre  
       ḡionḡḡóir mic Conaḡre Mḡóir mic Eḡoirḡceoil vo ḡiol Éir-  
       eaḡḡóin ḡioḡaḡĉ Éḡeann ḡeaḡĉ mblaḡḡa ḡur ĉuit lé  
       ḡeimḡó mac ḡraibḡḡinn. Eḡne inḡean Luḡḡḡeac mic 'Ṣaḡre  
 4165    máḡḡaḡ an Conaḡre-ḡe. Ir ar ḡlioḡĉ an Ćonaḡre-ḡe aḡaḡo  
       'Ṣál Riḡaḡa Alban aḡur ulḡó, baḡḡḡiḡ ó léim Ćon  
       ḡCulaḡinn, aḡur Mḡḡḡḡḡe, aḡaḡil aḡeir an ḡile ḡan  
       ḡann-ḡo :

4170

Albanaḡ Riḡaḡa von ḡoinḡ,  
 baḡḡḡiḡ ó léim Ćon ḡCulaḡinn,  
 mḡḡḡḡḡe ḡan aḡir a le,  
 Ćneac an ĉaḡim-Ćonaḡre.

## XLI.

      'Ṣo ḡaḃ Arḡ aḡinḡear mac Cuinn Ćeaḡḡaḡaḡ mic ḡeḡ-  
       limḡó Reaḡḡḡaḡ mic Tuḡḡaḡil Teḡḡḡaḡ vo ḡiol Éḡeaḡḡóin  
 4175    ḡioḡaḡĉ Éḡeann veic mblaḡḡa ḡíceaḡo. aḡur ir i ba  
       baḡncéile ḡó .i. Meaḡḡ leicḡearḡ inḡean Ćonḡin Ćuaḡann,  
       aḡur ir uaicḡ aḡinḡiḡḡear Riḡic Meaḡḡa i ḡḡaḡib Teḡm-  
       ḡaḡ. Ir uime vo ḡairḡi Arḡ aḡinḡear ḡe vo ḡriḡ ḡaḡar  
       ḡaḡi vo ḡacaib a aḡar aḡĉ é ḡein aḡaḡin ó vo ḡarḡaḡó  
 4180    a ḡiaḡ veaḡḡḡáḡar ḡar aḡá Conḡla aḡur Ćḡionḡa lé  
       heḡaḡaḡ ḡionḡ veaḡḡḡáḡaḡ Ćuinn. 'Ṣiaḡ ioḡoḡḡa veaḡḡ-  
       ḡáḡar vo ḡi aḡ Conḡ, ḡar aḡá eḡaḡaḡ ḡionḡ aḡur  
       ḡiaḡaḡḡ ḡuiḡḡe, aḡur ir leo vo ĉuiteaḡar ḡá ḡḡáḡaḡ  
       aḡḡ; ḡonaḡ ḡa ḡairḡéir ḡḡ aḡaḡo an ḡá ḡann-ḡo ar an  
 4185    ḡeaḡḡur :

4190

Ṣá ḡḡáḡaḡ Cuinn ḡan ĉoirḡe,  
 eḡaḡaḡ ḡionḡ ḡiaḡaḡḡ ḡuiḡḡe;  
 vo ḡarḡḡaḡ Conḡla ir Ćḡionḡa,  
 Ṣá ḡac Cuinn ḡá ĉaḡimḡiolla.  
 eḡaḡaḡ ḡionḡ ba ḡuaḡ lé harḡ,  
 a harḡe ḡarḡḡa an ḡá ḡac;  
 Arḡ aḡinḡear an ĉ-aḡinḡ ḡoḡ ḡaḡ  
 Ṣ'aicḡe ḡarḡḡa a ḡá ḡḡáḡaḡ.

Conaire son of Mogh Lamha, son of Lughaidh Allathach, son of Cairbre Cromcheann, son of Daire Dornmhar, son of Cairbre Fionnmhor, son of Conaire Mor, son of Eidirsceol of the race of Eireamhon, held the sovereignty of Ireland seven years, and fell by Neimhidh, son of Sraibhgheann. This Conaire's mother was Eithne daughter of Lughaidh son of Daire. From this Conaire are descended the Dal Riada of Alba and of Ulster, the Baiscnigh from Leim Chon gCulainn, and the Muscruidhe, as the poet says in this stanza :

The Albanians of Riada from the promontory,  
The Baiscnigh from Leim Chon gCulainn,  
The Muscruidhe beyond, without reproach,  
Sprang from the fair Conaire.

## XLI.

Art Aoinfhear son of Conn Ceadchathach, son of Feidhlimidh Reachtmhar, son of Tuathal Teachtmhar of the race of Eireamhon, held the sovereignty of Ireland thirty years; and his wife was Meadhbh Leithdhearg daughter of Conan Cualann, and from her is called Raith Meadhbha beside Tara. He was called Art Aoinfhear, for of his father's sons he alone survived, as his two brothers, namely, Connla and Crionna were slain by Eochaidh Fionn brother of Conn. For Conn had two brothers, namely, Eochaidh Fionn and Fiachaidh Suighdhe, and by them were slain Art's two brothers; and in testimony of this are these two quatrains from the seanchus :

The two brothers of Conn without faults  
Were Eochaidh Fionn and Fiachaidh Suighdhe;  
They slew Connla and Crionna,  
Conn's two sons, two fair youths;

Art hated Eochaidh Fionn  
After the two sons had been slain;  
He took the name of Art Aoinfhear  
After his two brothers were slain.

‘Do bádair tríd fíreair cloinne aς Conn marí atá air  
 4185 doinfeair Connla aςur Cionna, Maoim Sáb aςur Sáruit,  
 amáil léaģtar ran uaim oarab toac an rann-ro ríor:

eol oam fíreair cloinne Cuinn:  
 Maoim Sáb Sáruit ríol ólom;  
 Rí fionna calma corp ngeal,  
 4200 Connla Cionna air doinfeair.

‘Do marbáb amáil aoubriamar Connla aςur Cionna  
 lé heoábú fionn aςur lé fíacábú Suíģbe. ‘Do póracó  
 Sáruit lé Conaire mac Moģa Láma aςur ruģ rí na tríd  
 Cairbrie óó marí atá Cairbrie Ríoģfaúa aςur Cairbrie  
 4205 baircáoin aςur Cairbrie Múrc. Iríao ríioct Cairbrie Ríoģ-  
 faúa oo éuábú í nAlbain aςur irí oíob ġairmteair ‘Dál  
 Ríaoa. ‘Dá mac íomoiro oo bí aς heoábú Muinreámair  
 oo ríioct Cairbrie Ríoģfaúa marí atá Earc aςur Oléú.  
 Airíioct Earca atáio ‘Dál Ríaoa Alban aςur air ríioct  
 4210 Oléon atáio ‘Dál Ríaoa Ulábú ó ráíóteair an Rúta. ‘Do  
 póracó marí an ġcéaoa Sábú inģean Cuinn lé Maoimíabú  
 mac Luíģbeac oo ríioct Luíģbeac mic íoča aςur ruģ rí  
 mac oó oar b’ainm Luģabú. í. Mac Con mac Maoimíabú. aςur  
 tarí éir báir Maoimíabú oo póracó ríe hOílill Ólom í, aςur  
 4215 ruģ rí naonbarí mac oó, marí atá an móirfíreair oo éuit  
 í ġCač Maoģe Mućruime, amáil aoeirí Oílill Ólom ríen ran  
 rann-ro:

mo feacć mic oo marb mac Con,  
 iríruaģ mo ġoil ġáibteac ġarģ;  
 4220 eoģan Dubmeaircon moģ Corb,  
 Luģabú heoábú Oíocorib Taģģ,

aςur an oá mac ríe hOílill táioģ a Cač Maoģe Mućruime  
 marí atá Corimac Cairí aςur Cían. Bíobú íomoiro ġo rab-  
 aoarí naoi mic oéaģ aς Oílill Ólom marí atá naonbarí ríe  
 4225 Sábú inģin Cuinn aςur oeíneabairí ríe mnábú oile; maréabú



Conn, indeed, had six children, namely, Art Aoinfhear, Connla, and Crionna, Maoin, Sadhbh, and Saruit, as we read in the poem which begins with the following stanza :

I can name Conn's six children :  
Maoin, Sadhbh, Saruit, mother of the race of Olom ;  
The fair, valiant, bright-skinned men,  
Connla, Crionna, Art Aoinfhear.

As we have said, Connla and Crionna were slain by Eochadh Fionn and by Fiachaidh Suighdhe. Saruit was married to Conaire son of Mogh Lamha, and she bore him the three Cairbres, namely, Cairbre Rioghfhada and Cairbre Baschaoín and Cairbre Musc. It was the descendants of Cairbre Rioghfhada who went to Alba ; and it is they who are called Dal Riada. For Eochaidh Muinreamhar, a descendant of Cairbre Rioghfhada, had two sons, namely, Earc and Olchu. From Earc are descended the Dal Riada of Alba, and from Olchu the Dal Riada of Ulster, from whom the Ruta is called. Similarly Sadhbh daughter of Conn was married to Maicniadh son of Lughaidh of the race of Lughaidh, son of Ioth, and she bore him a son called Lughaidh, that is, Mac Con son of Maicniadh. And after the death of Maicniadh she was married to Oilill Olom, and bore him nine sons, namely, the seven who fell in the battle of Magh Muchruimhe, as Oilill Olom himself says in this stanza :

Mac Con has slain my seven sons ;  
Pitiful is my bitter, grievous cry,  
Eoghan, Dumbhmeachon, Mogh Corb,  
Lughaidh, Eochaidh, Diochorb, Tadhg,

and the two sons of Oilill who returned from the Battle of Magh Muchruimhe, namely, Cormac Cas and Cian. Now, although Oilill Olom had nineteen sons, that is nine by Sadhbh daughter of Conn, and ten by other women, still

ní éalnuig rlioct aót ar éruíri uioib, aímáil aúeiri an ríle r'an  
r'ann-r'o :

4230                    n'aoi mic uéag uata ag an uonn,  
                         ag Oíliúll áluinn ólom ;  
                         aoineriar nar érión cinead ann,  
                         ór ríolaó rlioct na r'aoiréann

r'á clann uo s'áiúib inšin Ćuinn an r'ruíri-r'o ar a uatánuig  
r'lioct. An céuofear uioib eošan mór mac Oíliúlla uo  
éuit i gCaé Máiŕe Mućruime lé b'éinne b'riot mac r'ioŕ  
4235 b'reat'ar, aŕur r'á mac uon eošan roin r'iaćaió Muilleat'ar  
ór ríolaó clann Ćarrićaiŕ aŕur ríol s'úilleabáin ŕo n-a  
nŕablaib ŕeineal'is ; aŕur r'á hi Monća inŕean ņil mic  
ņá Ćreaza an u'raoi r'á máćai' uó. aŕur i' ag áć u'ireal  
ar Siuir ruŕad é aŕur uo ŕairći r'iaćaió r'ear uá l'iać ué.  
4240 lonann ionorrio l'iać aŕur r'céal uoiliŕ, aŕur i' uoiliŕ an  
uá r'céal r'ar'la uó-r'an, mar' ać a áćai' uo m'ar'baó i gCaé  
Máiŕe Mućruime ŕo ŕuoo iar n-a ŕeineam'ain i m'rioinn,  
aŕur a m'áćai' u' r'afáil b'ái' uo l'áćai' iar n-a b'reit ;  
ŕonaó ué rin uo lea' r'iaćaió r'ear uá l'iać ué. ag ro mar'  
4245 aúeiri Oíliúll Ólom r'éin ar an ní-re, aímáil léaŕćar i gCaé  
Máiŕe Mućruime :

                         uá l'iać éuit a n-éag  
                         mar' aon 'r'ir r'céal mór,  
                         t' áćai' i' uo m'áćai',  
4250                    Ro uoo b'áćuó b'róh.

                         t' áćai' i' uo m'áćai'  
                         uá m'óiréat' nar m'eit.  
                         ŕaoo an r'ear i gCaé,  
                         mar' an bea' ŕoo b'reit.

4255 ņo ŕairći r'ór r'iaćaió Muilleat'ar ué óri ar u'eaćt u'ion-  
baíó a b'reit'e, mar' a'ubairt a r'eanaćai' an u'raoi r'é  
Monća, uá ŕconŕbaó an mac ŕan b'reit ŕo ceann ćeiri'e  
n-u'aire b'rićeo ŕo maó r'i é ; aŕur uá m'beiread uon leit  
i'rići uon r'é rin é náć b'iaó aćt 'n-a u'raoi. "Mar'ead," ar

only three of them left issue, as the poet says in this stanza :

Nineteen pleasant sons had the chief—  
The beauteous Oilill Olom ;  
Of one sole trio the race did not decay,  
From whom have sprung the progeny of the free-born.

These three who left issue were children of Sadhbh daughter of Conn. The first of them, Eoghan Mor son of Oilill, fell in the Battle of Magh Muchruimhe, by Beinne Briot, son of the king of Britain ; and Fiachaidh Muilleathan, from whom clann Charrthaigh and the tribe of Suilleabhan, with their branches, are sprung, was the son of this Eoghan ; and his mother was Moncha daughter of Dil son of Da Chreaga the druid ; and he was born at Ath Uiseal on the Siuir, and was called Fiachaidh Fear-da-Liach. For *liach* means ‘sad event’; and sad were the two events that took place with regard to him, namely, the slaying of his father in the Battle of Magh Muchruimhe very soon after his conception in the womb, and the death of his mother immediately after his birth. Hence the name Fiachaidh Fear-da-Liach clung to him. Thus does Oilill Olom himself refer to this matter as we read in the Battle of Magh Muchruimhe—

A two-fold woe to thee their death  
Together, and a great disaster,  
Thy father and thy mother—  
Grief has overwhelmed thee.

Thy father and thy mother,  
Two great permanent losses :  
The man in battle was struck down,  
Died the wife at thy birth.

Moreover he was called Fiachaidh Muilleathan, because when the time of his birth arrived his grandfather the druid said to Moncha that if she delayed the birth of her son for twenty-four hours, he would be a king ; but if she brought him forth within that time, he would be only a druid.



4280 Monca "i n-óig go mbiaó mo mac-ra 'n-a níg ní b'éar é go ceann ceit'ne n-uair feádo áct muna tí fé trém ílior." A'sur leir rin téio ran áct vo bí ar Siuir láim ré uún a ha'tar a'sur fuíoir ar éloic ann, sur an feáó ceit'ne n-uair feádo 'n-a fuíoe ar éloic ann; a'sur i scionn na haimrre rin

4285 táinig ar an ábainn, go ru'g rí mac a'sur fuair rí féin bá' vo lá'tair iar n-a b'reit. Ir von mac-ro iaraim vo gaircí fíacáio Muilleá'tan; a'sur ir uime a'vaircí Muilleá'tan rir ó mulla'c leá'tan vo beit áige. Ar mbeit iomorro vo má'tair 'n-a fuíoe ar an leic ran áct ré hu'ct a b'eir'ce vo

4270 leá'tnuig bá'tear an leinb i vteannta na leice ar a rai'be a má'tair 'n-a fuíoe ran áct; gonáó ve rin vo lean fíacáio Muilleá'tan ve.

An vaira mac v'Oilill Ólom ar a v'táinig r'lióct mar atá Cormac Car ó v'táingavar v'ál g'air a'sur ríol áo'á

4275 .i. clann Mic na Mara a'sur ríol f'lanncuir. Ir a's an g'Cormac g'Car-ro trá vo f'á'gáib Oilill Ólom oig'neáct Muíman go b'fuair a fíor go rai'be fíacáio Muilleá'tan ar n-a b'reit v'eo'gan Mór a'sur ar n-a élor rin ir é or'v'gáó vo rinne an flait'ear v'f'á'gáil va éir féin a's Cormac feáó

4280 a ré a'sur a beit a's fíacáio Muilleá'tan v'ér báir C'ormaic feáó a ré rin arí'g; a'sur mar rin an flait'ear vo beit f'á feáó g'ac ré n'glún ioir f'lióct C'ormaic Cair a'sur fíacáio Muilleá'tan vo fíor. A'sur vo áit'earar feal glún ar an or'v'gáó roin i b'flait'ear Muíman.

4285 Vo b'é an Cormac Car-ro mac Oilill Óluim an cúig-eáó gair'ceáó'ac ir feairi vo bí i n'éirinn 'n-a ré féin. An ceá't'ar oile lu'gáio lá'ma, fionn mac Cumáil, lu'gáio Mac Con, Cairb'ne g'álin, a'sur Cormac Car an cúig-eáó gair'ceáó'ac. A'sur ní rai'b don'uine i n'éirinn ion'cóm'láinn ré

4290 haon'uine óio'b áct iao féin. Ir é an Cormac Car-ro céa'v'uine vo cúir cíor'cáin ar éua'táib Muíman ar v'túr.

"Then," said Moncha, "in the hope that my son may become a king, I will not bring him forth for twenty-four hours unless he come through my side." And then she went into the ford of the Siuir that was beside her father's dun, and there sat upon a stone, and remained twenty-four hours seated on the stone. And at the end of that time she came out of the river and gave birth to a son, and she herself died immediately after having brought him forth. It was this son, then, that was called Fiachaidh Muilleathan; and he was called Muilleathan from the crown of his head being broad. For while his mother was sitting on the flag-stone in the ford, on the point of bringing him forth, the child's crown grew broad by the pressure of the flag-stone on which his mother sate in the ford; hence the name Fiachaidh Muilleathan clung to him.

The second son of Oilill Olom who left issue was Cormac Cas, from whom sprang the Dal gCais and siol Aodha, that is, clan Mac na Mara and siol Flannchuidhe. It was to this Cormac Cas that Oilill Olom had left the inheritance of Munster, until he was informed that Fiachaidh Muilleathan had been born to Eoghan Mor; and when he heard this, he directed that the sovereignty be left after him to Cormac during his life, and that it belong after Cormac's death to Fiachaidh Muilleathan during his life; and in this way that the sovereignty belong alternately in each succeeding reign to the descendants of Cormac Cas and those of Fiachaidh Muilleathan for ever. And for some generations they held the sovereignty of Munster according to this arrangement.

This Cormac Cas son of Oilill Olom was the fifth best champion in Ireland in his own time; the other four were Lughaidh Lamha, Fionn son of Cumhall, Lughaidh Mac Con, Cairbre Gailin, the fifth champion being Cormac Cas; and there was no one in Ireland fit to fight with any of them outside of their own number. This Cormac Cas was the first to impose a rent-tax on the districts of Munster. He gave in one

Ír é tús naoi n-uinge ašur cúig céad uinge o'airgead  
i n-aon ló o'éisirib ašur o'llamhnaib tré n-a mólad. Ír é  
tús tríocá creac a bheatain oia riabhe i loingear aš  
4295 iomluad cogad fof laigrib ; sur gíallrad laigin oó.

An trear mac o'Oilill ar a o'áimig flioc .i. Cian. Ír  
ar flioc an éin rin atá ó Cearbail ašur ó Meacair  
ó headra ašur ó Sadra ašur ó Cačaraig ašur ó Con-  
cubair Cianadca.

4300 Ír é Oilill Ólom céirí ainmighéar ran Réim Riošuirde  
oar gab realb flaiteara oá cúigead Mumhan vo fíol ébir.  
Trí bliadna rícead vo bí Oilill i bflaitear Mumhan. Óir  
pul vo óbir Oilill Mac Con vo bádar oá flioc i sceannar  
Mumhan mar atá flioc Oáirine vo flioc Luigheac mac  
4305 íoča ó o'áimig Mac Con ašur flioc Deirgine vo fíol  
ébir ó o'áimig Oilill Ólom. Ašur an tan vo bioó ríogac  
Mumhan aš flioc Oáirine vo bioó breiteamhar ašur táin-  
irteac aš flioc Deirgine, ašur an tan vo bioó flioc  
Deirgine i bflaitear vo bioó an ní céadna aš flioc  
4310 Oáirine, so noeacáir Mac Con tar breiteamhar Oililla  
Óluim aihail ír iontuigte ar an ní doéarad 'n-ar noiar.  
Mar vo oruig Oilill oó gan páirt Neimí mic Sraibginn  
vo gabáil i goinne eoğain mic Oililla a bídair féin ašur  
na oirí gCairbhe ; ašur ionnur surab móire vo tuigirde  
4315 fáč ionnarbca Mic Con cuircead ríor anho an ní oá  
o'áimig Mac Con vo čačrann a héirinn, mar atá tuicim  
Aingcél mic Deigill vo bí i bpočair Neimí mic Sraibginn,  
ašur ír leir vo marbad Conaire mac Moğa Láma aš corraim  
éireann vo Neimí, ašur ír vo bícin Aingcél vo marbhad  
4320 na trí Cairbhe Neimí mac Sraibginn fear a máčair féin  
Sáruit ingean Cuinn. Óir ír é Neimí vo marb Conaire fá



day nine ounces and five hundred ounces of silver to bards and learned men for praising him. He brought thirty preys from Britain when he was in exile, stirring up war against the Leinstermen; and the Leinstermen submitted to him.

The third son of Oilill who left issue was Cian. From this Cian are descended O Cearbhaill and O Meaghair, O hEadhra and O Gadhra and O Cathasaigh and O Conchubhar of Ciannachta.

Oilill Olom was the first king of the race of Eibhear who is named in the Reim Rioghruidhe as having held the sovereignties of the two provinces of Munster. Oilill held the sovereignty of Munster twenty-three years. For before Oilill banished Mac Con there were two races holding sway over Munster, namely, the descendants of Dairine of the race of Lughaidh son of Ioth, from whom sprang Mac Con, and the descendants of Deirgthine of the race of Eibhear, from whom sprang Oilill Olom. And whenever the sovereignty of Munster was held by the descendants of Dairine, the brehonship and tanistship were held by the descendants of Deirgthine; and when the descendants of Deirgthine held supreme power, the descendants of Dairine held the other offices, until Mac Con transgressed the command of Oilill Olom, as may be understood from what we are about to say. For Oilill ordered him not to take sides with Neimhidh son of Sraibhgeann against Eoghan son of Oilill, his own kinsman, and the three Cairbres. And in order that the cause of Mac Con's banishment may be better understood, I shall set down here the event that led to Mac Con's expulsion from Ireland, namely, the fall of Aingceal son of Deigheall, who was with Neimhidh son of Sraibhgeann; and by Neimhidh, in his struggle for the possession of Ireland, Conaire son of Mogh Lamha was slain; and it was because of Aingceal that the three Cairbres slew Neimhidh son of Sraibhgeann, the husband of their own mother, Saruit daughter of Conn. For it was Neimhidh who

hacáirí uóib. Tarlaodar trío rin trí mic Conaire i bfoéair  
Airt mic Cuinn.

Téir Cairbre Riada von Múmain go teac Neimíó  
4326 ašur Sáruiúe inšine Cuinn a mácari féin, óir ir aš  
Neimíó vo bi ri pórtá o'éir Conaire mic Moša Láma, ašur  
tarla Ainšcéal i utiž Neimíó an trác roin; ašur ir  
ámłaiú vo bi ašur žleacuioe tréinširi vāi b'ainm Oaircāda  
'n-a foéair ann, ašur žac vionž anaičnío tižead žo teac  
4330 Neimíó fá héižean o'fiori vioš vul vo žleic mé Oaircāda  
ašur ar mbeit vo Cairbre Riada aš teac o'fiori a mácari  
žo teac Neimíó vo čuio vo žleic mé Oaircāda, ašur  
buašir ar ríožčoirne an tiže é, žur marbāo leir amłaiú  
rin é. Ašur leir rin cillir žo Teamriaiž ašur ar nočtāo  
4336 a vāl o'Art Doiņfeair auvāiart Art žur riata an coir  
mé noeāčaiú riari ané ašur tižeadč aniair aniu, žonāo ve  
rin auvairi Cairbre Riada rir.

Ar n-a člor von vā Cairbre oile mari atā Cairbre  
Múrc ašur Cairbre vārcāoin Ainšcéal mé riābe a bvala  
4340 féin vo beit i utiž Neimíó ir eāo a vubriavāri "Ir roiri  
rin ionā vul i mbrēāčnāiž vā čōriāvāčč." Ašur leir rin  
cuiallāio na trí Cairbre von Múmain žo bviuinn laoc  
'n-a bfoéair ašur mari riānžavāri žo teac Eošan Mōiri  
mic Oiliolla Óluim téir Eošan ašur iāo féin i žcoinne  
4346 Neimíó ašur tiž Neimíó ašur Mac Con 'n-a foéair ašur  
reairčari cāč Feābriāo eātorriā ann. Žonair Cairbre Múrc  
Mac Con ran čāč roin, ašur mariččari Ainšcéal ann, ašur  
ceitir Neimíó žo riāniž mari a riābe Sáruič. "Comairce,  
a māca," ar ri, aš leāčāo a Lámi timčēall Neimíó. "Biāio  
4350 comairce aš a bvil ioiri vo vā Lámi vā," ar Cairbre Múrc,  
ašur leir rin tuž bēim vō žuri beān a čēann ve, ašur tuž  
an vāriā bēim lēri beān a čōriā vā. "Ir āiř mōri rin a

slew Conaire, their father. On account of this Conaire's three sons were with Art son of Conn.

Cairbre Riada went to Munster, to the house of Neimhidh and Saruit daughter of Conn, his own mother, for she married Neimhidh after Conaire son of Mogh Lamha, and Aingceal happened to be in Neimhidh's house at that time; and there was a strong wrestler there with him, called Dartadha, and whenever a party who were not known came to the house of Neimhidh, one of their men was forced to engage in wrestling with Dartadha. And as Cairbre Riada was going to the house of Neimhidh to visit his mother, he engaged in wrestling with Dartadha, and laid him on the great caldron of the house, and thus he slew him. Thereupon he returned to Tara; and on his relating his adventure to Art Aoinfhear, Art said that it was on a quick errand that he went westward yesterday, seeing that he returned eastward to-day, and hence he is called Cairbre Riada.

When the other two Cairbres, namely, Cairbre Musc and Cairbre Baschaoin, heard that Aingceal, with whom they were at enmity, was at the house of Neimhidh, they exclaimed, "That is pleasanter than to pursue him to Britain." And upon this the three Cairbres set out for Munster with a company of warriors; and when they came to the house of Eoghan Mor son of Oilill Olom, Eoghan and themselves marched against Neimhidh, and Neimhidh approached in the company of Mac Con, and the Battle of Feabhra then took place between them. Cairbre Musc wounded Mac Con in that battle, and Aingceal was slain there, and Neimhidh fled till he came to where Saruit was. "Protection, O my sons," said Saruit, extending her arms round Neimhidh. "As much of him as is within thy arms will be protected," said Cairbre Musc; and forthwith he dealt him a blow that cut off his head, and dealt him a second blow by which he cut off his legs. "That is a great disgrace,



“Cairbre,” ar ní. Sonadó ve vo leaḡ Cairbre Márc ve .i. mó  
 a áirc ionádo a bhráide, óir ír é vo márb fear a mádar.

- 4356 Sonadó tré ceangal cóimbdáide vo Márc Con ré Neimíó  
 mac Sraibhínn, agus tré cur i scoinne Eogain Móir agus a  
 bhráide mac a tódo na trí Cairbre, vo hionnabhadó lé  
 hOilell a héirinn é, go raibfead ar veoraidéad; agus ré  
 linn a veoraidéada vo rinne rannca agus caraid vó féin,  
 4360 go vótáinig féin agus béinne brios mac ríog na brianne  
 Móir agus ioma eadtrann oile leo i nÉirinn gur  
 fógruair cat ar Art Doirdear ní éirínn tré beir ag  
 neartuagadó lé hOilell Ólom, gur commóradó Cat Máige  
 Mucriume eatorra mar a vótáinig Art go lion a fíuag  
 4365 agus naoi mic Oilella go raedé gcaid Muman mar don  
 ríú vo congnam lé hArt, agus Mac Con go n-a allmurréad  
 von leit oile 'n-a n-agaid, gur fearadó Cat Máige Mucriume  
 eatorra, gur bhréad v'Art ír vó fíuag, agus gur marbadó  
 Art vo láim an tréinmílú luagadó láim bhréad Oilella  
 4370 Óluim vo bí ag congnam lé Mac Con; agus vo tuiteadur  
 móirfeirí vo éolinn Oilella Óluim ann.

- Don gur fá hainm ar vótú v'Oilell Ólom agus ír uime  
 tuagadó Oilell Ólom air, feir vo rinne ré ré hÁine ingin  
 Eogadail agus ar mbeir 'n-a corladó i bpoair Oilella vó  
 4375 vo éreim rí a éluair ó n-a ceann i noigadail a héiríge agus  
 a hatar vo márbadó vó. Sonadó trío rin gairdear Oilell  
 Ólom .i. cluafom ve. Ír uime fóir gairdear Oilell ve: ionann  
 iomorro Oilell agus oil oll .i. aitéir móir, agus tarladur  
 trí aitéir ainmeada v'Oilell vo leaḡ ve go báir, mar a tó  
 4380 a beir cluafom vó agus a véad vo vubadó agus a anáil  
 vo beir bréan. Ír amladó táinig rin, iar gcaill a éluair  
 lé hÁine, amad vubramar, vo gab fearis é, agus leir rin  
 tug ráadó rleige tré Áine go talmain go vtarla rin na  
 rleige i gclóic gur ríadó i, agus cuirí rírean fá n-a

O Cairbre," said she ; and hence he used to be called Cairbre Musc, that is, greater his disgrace than that of his brethren, for it was he who slew his mother's husband.

And on account of Mac Con's forming an alliance of friendship with Neimhidh son of Sraibhgheann, and because of his opposing Eoghan Mor and his kinsmen, namely, the three Cairbres, he was banished out of Ireland by Oilill, and was for a time in exile ; and in the course of his exile he gained supporters and made friends for himself, so that himself and Beinne Briot, son of the king of Great Britain, and many other foreigners with them, came to Ireland and declared war on Art Aoinfhear king of Ireland, because of his having helped Oilill Olom ; and the Battle of Magh Muchruimhe was arranged between them, to which Art came with all his host and the nine sons of Oilill with the seven battalions of Munster to help Art, while Mac Con with his foreigners were against them on the other side ; and the Battle of Magh Muchruimhe was fought between them, and Art and his host were beaten, and Art himself slain by the hand of the champion Lughaidh Lamha, kinsman of Oilill Olom, who was taking part with Mac Con ; and seven of the children of Oilill Olom fell there.

Oilill Olom's first name was Aonghus, and he was called Oilill Olom because he had intercourse with Aine daughter of Eoghabhal, and as she slept with Oilill she bit his ear off his head in retribution for his rape of her and for his having slain her father. Hence he was called Oilill Olom, that is ear-cropped. He was called Oilill also, because Oilill is the same as *oil oll*, 'a great blemish' ; and he had three deforming blemishes which clung to him till death, namely, he was ear-cropped, his teeth had become black, and his breath was foul, which blemishes he thus came by : when he had lost his ear through the means of Aine, as we had said, he got enraged, and forthwith he drove his spear through her body into the earth, and the point of the spear struck against a

4385 óéao uá oíorǵaó an rínn, aḡur céio, an neim̃ uo b́i i rínn  
 na rleige 'n-a óéao ḡur oubaó uo látaíi i, aḡur ḡur f́ár  
 bréantaf anáile af rínn uó uo lean oe ḡo báí tpé coill na  
 uerí nḡeaf uo b́i af an rleig rínn, maí aca ḡan a rínn uo  
 cúí i ḡcloic, ḡan a rínn uo cúí fá óéao, aḡur ḡan bainéac̃t  
 4390 uo óéanam̃ lé; ḡona ó na ḡeafaiḃ rínn uo coill taílaḡar  
 na haic̃íre réam̃raíóte uó, aḡur ḡurab ó n-a haic̃íriḃ móra  
 roínn aouḃraó Oíllil .i. oíl oll .i. aic̃íir mór ríir maí for-  
 ainm. aḡur ír i ḡCaé Maíḡe Muéruime uo marbaó Afic  
 Doirfeaf.

## XLII.

4395 Uo ḡab luḡaíó .i. Mac Con mic Maicnaíó mic Luig̃óeac̃  
 mic Uáire mic Fíi Uíllne mic Éaḡuailḡ mic Uáire mic  
 Síeḡuailḡ mic Fíi Uíllne mic Ueḡḡam̃raíḡ mic Ueḡḡaíó  
 Ueiriḡ mic Ueiriḡc̃íne mic Nuáóac Aírḡc̃íḡ mic Luétaíre mic  
 Loḡa Feóliḡ mic Éiream̃óínn mic Eaoam̃ain mic ḡoram̃ain  
 4400 mic Sin mic Maicrín mic Loḡa mic Eaoam̃ain mic Máil mic  
 Luig̃óeac̃ mic Íoḡa mic Ureog̃ain ríog̃ac̃t Éireann ueic̃  
 mbliadóna ríceao. Ír i Saóḃ inḡean Cúinn fá mátaíi uo  
 Máac Con am̃aíl aouḃram̃aí roḡainn. Ír uime uo ḡairc̃í  
 Mac Con uo luḡaíó mac Maicnaíó .i. cú uo b́i aḡ Oíllil  
 4405 Ólom uá nḡairc̃í Ealóíi Ueairḡ, aḡur an tan uo b́i Mac  
 Con 'n-a naoróínn i ueríḡ Oíliollá uo c̃ríalláó an leanḃ af  
 a lámaíḃ u'ionnḡuíḡe na con aḡur uo ḡlácaó an cú 'n-a  
 ḡlotain é aḡur níor féaoaó a c̃eafarḡḡain ḡan teac̃t 'n-a  
 uáil uo ḡnác̃t, ḡonaó uime rínn ḡo ḡairmeaó Mac Con oe.

4410 Af nḡabáíl arriac̃taíi uo Máac Con aḡur íaí uac̃ac̃t  
 ó n-a uoaraióeac̃t aḡur íaí ḡc̃urí Cáta Maíḡe Muéruime  
 am̃aíl aouḃram̃aí c̃uaf aḡ c̃ríac̃taó af Afic Doirfeaf, uo



stone and got bent, and he put the point between his teeth to straighten it, and the venom of the spear's point got into his teeth and blackened them at once, and thence foulness of breath came upon him, which clung to him till death, for he had violated the three geasa that were upon that spear, namely, not to allow its point to come against a stone, not to put its point between the teeth, and not to slay a woman with it. And it was from the violation of these geasa that the forementioned blemishes came upon him, and it was from these great blemishes that he was called Oilill—that is, *oil oll*, or great blemish. And Art Aoinfhear was slain in the Battle of Magh Muchruimhe.

## XLII.

Lughaidh, that is, Mac Con son of Maicniadh, son of Lughaidh, son of Daire, son of Fear Uillne, son of Eadbholg, son of Daire, son of Siothbholg, son of Fear Uillne, son of Deaghamhrach, son of Deaghaidh Dearg, son of Deirgthine, son of Nuadha Airgtheach, son of Luchtaire, son of Logha Feidhlioch, son of Eireamhon, son of Eadaman, son of Gosaman, son of Sin, son of Maitsin, son of Logha, son of Eadaman, son of Mal, son of Lughaidh, son of Ioth, son of Breoghan, held the sovereignty of Ireland thirty years. Sadhbh daughter of Conn was Mac Con's mother, as we have said above. Lughaidh son of Maicniadh was called Mac Con because Oilill Olum had a hound called Eloir Dhearg, and when Mac Con was an infant in the house of Oilill, the child used to creep on his hands to the hound, and the hound used to take him to her belly, and he could not be prevented from going constantly to visit her, whence he was called Mac Con.

When Mac Con had become powerful and had returned from his exile, and had fought the Battle of Magh Muchruimhe, as we have said above in treating of Art

bean flaitear éireann amac ré haoineadctmáin, aḡur vo  
 cōtuis triócāo bliadān é, amāil léaḡtar ran vudān vārab  
 4415 torac: Cnuca cnoc ór cionn lēre. Aḡ ro mar avēi ran  
 vā rann-ro:

Ré reat lāicib, lē nac ḡann,  
 vo ḡab luḡarō iat nēireann;  
 tāinis vā rīge neartāi  
 4420 tāt éireann ré haoineadctmáin.

triócāo bliadān ḡan mīne,  
 vo māc Con i n-āiropīge;  
 nō ḡo vtorāi an cur car,  
 ḡan léan for ā aieacār.

4425 An Mac Con-ro ar ā bfuilmio aḡ triacāo, ní vo rliocē  
 éanna muncāoin vo rliol éibī ē, mar avēi an vudān  
 vārab torac, Conāie caom clāmāin ūinn, acē vo rliocē  
 luigōeac mic iōta mic bneḡāin. Fā clann iomopio vā  
 vearbriātar luḡarō mac iōta mic bneḡāin aḡur mīliō  
 4430 Earpāinne, vā nḡairēi ḡalam, mac bile mic bneḡāin, ionnur  
 tar ceann ḡurab o'fine ḡaeōil rliocē luḡarō mic iōta,  
 nac vo clannāib mīleāō iāo acē cōmmbrāiēre vōib amāil  
 avēi an rīle aḡ labāiit ar tīi aicmeāōib vo rliocē  
 luigōeac mic iōta ran rann-ro:

4435

ó cobēais na ḡcorr bpleāō-ōil,  
 ó floinn āroa, ó heoirpceoil;  
 tīar nac facarō rīāō ā rean,  
 tīar nac vo mācāib mīleāō.

Aḡ ro rōr cur vo na rloinnēib oile tāinis ó luḡarō mac  
 4440 iōta, mar acā ó laogāie Ruir, ó vāie ārann i Rinn  
 mūinnēie vāie i ḡcāirbneacāib i rō Cuirnin i rMac āilin i  
 nālbāin tāinis ar rliocē facarō Canann mac Mic Con mic  
 māicniāō. I r ē an Mac Con-ro an tīear rī vo rliocē  
 luigōeac mic iōta vo ḡab ceannāi éireann. An cēropī

Aoinfhear, he obtained for himself the sovereignty of Ireland in a single week, and kept it for thirty years, as we read in the poem which begins "Cnucha, a hill over Lithfe." It thus speaks in these two stanzas :

In the space of seven days, no slight cause of joy,  
Lughaidh became ruler of the land of Erin ;  
He came to his strong kingdom  
The ruler of Erin in one week.

Thirty years without flagging  
Was Mac Con in supreme sovereignty,  
Till the nimble champion fell  
With his supremacy unimpaired.

This Mac Con of whom we are treating was not of the descendants of Eanna Munchaoín of the race of Eibhear, as is stated in the poem which begins "Fair Conaire, son-in-law of Conn," but of the race of Lughaidh son of Ioth, son of Breoghan. Now Lughaidh son of Ioth, son of Breoghan, and Milidh of Spain, who is called Golamh son of Milidh, son of Breoghan, were sons of two brothers, so that, though the descendants of Lughaidh son of Ioth are of the race of Gaedheal, still they are not of the progeny of Milidh, but only kinsmen to them, as the poet says, speaking of three branches of the descendants of Lughaidh son of Ioth in this stanza :

O Cobhthaigh of the feast-serving goblets,  
O Floinn of Ard, O hEidirsceoil,  
A trio who traced not the genealogy of their ancestors (?),  
A trio not sprung from the sons of Milidh.

Here follow some of the other families who sprang from Lughaidh son of Ioth, namely, O Laoghaire of Ros, O Baire of Ara in Rinn Muinntire Baire in Cairbreacha, and O Cuirnin and Mac Ailin in Alba, who was descended from Fathadh Canann son of Mac Con, son of Maicniadh. This Mac Con was the third king of the race of Lughaidh son of Ioth who held the sovereignty of Ireland. The first of these kings was



1r é ʒeipiceap mac Comáin éigeap ar ʒoráileam ʒormáic  
mic Airt vo marb Mac Con leir an nʒa va nʒairici rinʒcne  
4460 aʒur a ʒruim mé cairte cloice ar ʒort an ʒiri láim mé  
ʒeairʒraic i mair ʒeimean von leit iar v'áe na ʒcarbav  
aʒur é aʒ bronnab ʒiri aʒur airʒio v'éirib aʒur v'ollam-  
naib ann. Ar n-a clor rin v'ʒeipiceap mac Comáin éigeap  
aʒur é 'n-a comnuirde i nApo na nʒeimleac mé ráirdear  
4465 an ʒnocac aniu cig ran comvair i meap cairic aʒur an  
rinʒcne leir. Aʒur iar moctain vo láear míc Con vó, cig  
ráeab von erleig rin erio i vteannta an cairte mé raibe a  
ʒruim ʒur éaʒaib Mac Con vo láear ve rin. ʒort an  
ʒiri ʒairdear von mair ar ar marbav Mac Con ʒn am  
4470 roin ale ó n-ar bronnab v'ʒir lair-ʒean v'éirib aʒur  
v'ollamnaib ann. 1r é ráe rá vóainʒ Mac Con von  
mumain vo briʒ ʒur earinnʒirrov a ʒraoite vó nac  
marʒeav i bʒairdear éireann leitbairvoin muna bʒaʒbav  
Teamair. Uime rin vóainʒ v'airraiv commbairde ar a  
4475 bʒairib .i. rlioc Oilolla Óluim; ʒvóav vo cuimnigeav  
an treanʒala vó, mar av marbav eogain móiri aʒur a

Eochaidh Eadghothach son of Daire, son of Conghal, son of Eadaman, son of Mal, son of Lughaidh, son of Ioth, son of Breoghan, who held the sovereignty of Ireland four years till he fell by Cearmna son of Eibric; the second was Eochaidh Aphach son of Fionn, son of Oilill, who held the sovereignty of Ireland nine years, when he fell by Fionn son of Bratha; the third of the race of Lughaidh son of Ioth who held the sovereignty was this Mac Con of whom we are now speaking. And it is in testimony of this that we have this stanza from the seanchus:

Three kings sprung from the proud son of Ioth,  
Two Eochaidhs, the ferocious Lughaidh,  
It is not a deed that displeases us,  
The way in which pleasant Ioth was avenged.

Feircheas son of Coman Eigeas, at the command of Cormac son of Art, slew, with the spear called ringcne, Mac Con, as he stood with his back against a pillar-stone at Gort-an-oir, beside Deargraith in Magh Feimhean, to the west of Ath na gCarbad, while he was there distributing gold and silver to bards and ollamhs. When Feircheas son of Coman Eigeas, who resided at Ard na nGeimhleach, which is now called An Chnocach, he came to the meeting among the rest, having the ringcne; and when he had come into the presence of Mac Con, he drove that spear through him into the pillar-stone against which his back rested, and this caused his death without delay. From that time to this the plain on which Mac Con was slain is called Gort-an-Oir, from the quantity of gold he there bestowed on bards and ollamhs. The reason why Mac Con came to Munster was that his druids foretold to him that he would not live half a year on the throne of Ireland unless he left Tara. Hence he came to Munster, to seek the aid of his kinsmen—that is, the descendants of Oilill Olom; but they remembered their old grudge against him, namely, that he had slain Eoghan Mor and his kinsmen in the Battle of Magh Muchruimhe. And

briáithead 1 gCat Maidhe Mucreime. Agus ir de rin tainis  
a beir ag tillead go laigrib an tan oo marbad é.

Do gab feargur Dubhadad mac Fionnada mic  
4480 Ogamain mic Fiadae Finn mic Oáire mic Olútdaig mic  
Deirrin mic Eodad mic Sin mic Roirin mic Triuin mic Roi-  
triuin mic Airnoil mic Maidne mic Forga mic Fearadad mic  
Oiliolla éarann mic Fiadae Fir Mára mic Dongura Tuiribig  
Teamrad oo riol éireamóin ríogadé éireann doin bliadain  
4485 amáin. Ir uime oo gairéi feargur Dubhadad de .i. dá  
véad móra úda oo bí aige. Ir é an feargur-ro tainis  
rá briádaio Cormaic mic Airt 1 bflaitear éireann iar  
n-ionnarbad Cormaic lé hulltaib 1 gConnadtaib iar  
mbreit a gíall agus iar noéanad na pleide dóib oo Cormac  
4490 1 otuairceart Maidhe bheadh mar a otug gíolla ríog Ulad  
an coinneal rá folc Cormaic gur loirc go móir é.

Tri mic iomorro Fionnada mic Ogamain mic Fiadae  
Finn .i. feargur Dubhadad feargur Cairfiadae ir fear-  
gur fuilcleadbair oo imir an t-anfórlann-ro ar Cormac;  
4495 agus céio Cormac o'iarriad conganra ar Tadg mac Céin  
oo bí neartmair an trád roin 1 néilb. Ir ead aoudairt  
Tadg rir go otubhad congnad oó dá bfuigead fearann  
uad. "Do-béar uirt," ar Cormac, "a otimceallrad oo  
éarbad oo Maidg bheadh ran ló iar mbriead caea ar na tri  
4500 fearguraib." "Maread," ar Tadg, "briatim-re uirt cá  
briugbair an tréimhilió luğad láma briatari mo feanadair,  
agus dá otugair ran cat é ir cormaid go muirbrió ré  
na tri feargair, agus ir é áit 1 n-a bfuigir é 1 neadar-  
laig láim ré sliad gCrot. Triallair Cormac leir rin go  
4505 headarlaig mar a bfuair luğad láma 1 briandoir 'n-a  
luige. Cuirir Cormac a ga trér an briandoir agus gonaif  
luğad 'n-a óruim. "Cia gonaif mé?" ar luğad. "Cormac



it thus happened that he was returning to Leinster when he was slain.

Fearghus Duibhdheadach son of Fionnchaidh, son of Oghaman, son of Fiatach Fionn, son of Daire, son of Dluthach, son of Deitsin, son of Eochaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Earann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland a single year. He was called Fearghus Duibhdheadach, as he had two large black teeth. This Fearghus came inside Cormac son of Art in the sovereignty of Ireland, when Cormac was expelled by the Ultonians to Connaught, after they had taken his hostages, and he had made the feast for them in the north of Magh Breagh, whereat an attendant on the king of Ulster held a lighted candle to Cormac's hair, and scorched him severely.

Now, it was the three sons of Fionnchaidh son of Oghaman, son of Fiatach Fionn, namely, Fearghus Duibhdheadach, Fearghus Caisfhiachlach, and Fearghus Fuitleabh-air, who committed this outrage on Cormac; and Cormac went to ask the help of Tadhg son of Cian, who was powerful in Eile at that time. Tadhg said to him that he would give his help if he got territory from him. "I will give thee," said Cormac, "as much of Magh Breagh as thou canst go round with thy chariot on the day on which thou shalt have overcome the three Fearghuses in battle." "Then," said Tadhg, "I can tell you where you will find the champion, Lughaidh Lamha, my grandfather's brother, who, if you bring him to the battle, will in all likelihood slay the three Fearghuses; and the place where you will find him is in Eatharlach beside Sliabh gCrot. Upon this Cormac set out for Eatharlach, where he found Lughaidh Lamha lying down in a hunting-booth. Cormac stuck his javelin through the hunting-booth and wounded Lughaidh in the back. "Who

mac Airt," ar fé. "Maid fudaidir mife do goin," ar  
 Luðair, "óir ir mé do mairb t'adair .i. Airt Doirfeair."  
 4510 "Éiric dam ann," ar Cormac. "Ceann ríog i gcat úit,"  
 ar Luðair. "Mairead," ar Cormac, "tabair ceann ríog  
 Ulad .i. Feargus Dubháladac óam atá ag cur im aghair  
 féin fá fíaitear éireann." "Do-ghéadbair rin," ar Luðair.  
 Leir rin triallair go Tadh mac Céin i néilb agur gludair.  
 4515 io féin agur Tadh go lion a rluag go bhuag mic an óig  
 i gCionna Cinn Comair mar ar commórad Cat Cionna  
 ioir Cormac agur ná trí Feargusar.

Do bi fóir fáit oile ag Tadh mac Céin fá úil i n-aghair  
 Ulad, do bhuag gusab é an Feargus Duibháladac-ro do  
 4520 mairb a adair i gCat Samna. Gíreac níoir léig Tadh  
 Cormac ran cat, acé do fágairb ar énoc ar eúl an catá é  
 agur gíolla 'n-a fóair ann. Tug iomoirio Tadh agur  
 Luðair lámha aghair ar na trí Feargusairb go n-a rluag,  
 gur éit Feargus fuileadair lé lúgair lámha, gur bean  
 4525 an ceann oe, agur triallair gur an uclair 'n-ar maidhe  
 Cormac rir an gceann. Ir ead iomoirio do rinne Cormac  
 ré huét cáic do úil ran cat éadac Deilionn Orúit, a  
 gíolla, do cur uime féin agur a éadac-ran ar an ngíolla;  
 óir fá veairb leir an ran do fáirad lonn laoié luigdeac  
 4530 agur do-ghéadac conrad catá é, nar b'iontaobhta do neac é.

Dála luigdeac cig leir an gceann do bi aige do láair  
 an gíolla do bi i rioct Cormaic agur fíairuir oe nar  
 b'é rin ceann Feargus Duibháladag. "Ni hé," ar an  
 gíolla, "acé ceann a b'adair." Leir rin céir Luðair ran  
 4535 gcat air agur beandair a ceann o' Feargus Cairfiadac  
 agur tug 'n-a lámh gur an uclair i maidhe an gíolla i  
 rioct Cormaic é. "An é ro ceann ríog Ulad?" ar Luðair.

wounds me?" asked Lughaidh. "Cormac son of Art," replied the other. "It is well thou didst wound me," said Lughaidh, "for it was I who slew thy father, that is, Art Aoinfhear." "Give me an eric for him," said Cormac. "A king's head in battle for thee," said Lughaidh. "Then," said Cormac, "give me the head of the king of Ulster, namely, Fearghus Duibhdheadach, who is coming between me and the sovereignty of Ireland." "It shall be given thee," said Lughaidh. Upon this Cormac proceeded to Eile to Tadhg son of Cian, and himself and Tadhg marched with their full forces to Brugh-Mic-an-Oigh at Crionna Chinn Chomair, where the Battle of Crionna was convened between Cormac and the three Fearghuses.

Tadhg had, moreover, another reason for going against Ulster, as it was this Fearghus Duibhdheadach who slew his father in the Battle of Samhain. But Tadhg did not permit Cormac to go into the battle, but left him on a hill to the rear of the battle, and an attendant with him there. Now, Tadhg and Lughaidh Lamha attacked the three Fearghuses and their host; and Lughaidh Lamha slew Fearghus Fuitleabhair and beheaded him, and took the head to the hill on which Cormac was. Now, Cormac, when all were on the point of going to the battle, clothed himself in the garments of Deillionn Druit, his attendant, and put his own clothes on the attendant; for he was certain that when his warrior frenzy should come upon Lughaidh, and when the rage of battle should seize him, he could not be trusted by anyone.

As to Lughaidh, he came with the head which he had into the presence of the attendant who was disguised as Cormac, and asked him whether that was not the head of Fearghus Dúibhdheadach. "It is not," said the attendant; "it is the head of his brother." Upon this Lughaidh went into the battle again, and cut off the head of Fearghus Caisfhiachlach, and took it in his hand to the hill on which was the attendant disguised as Cormac. "Is this the head of the king of Ulster?" asked



“Ní hé,” ar an gíolla, “áit ceann a bhráthar oile.” Téir  
 an trear feáct fán gcaí go dtug ceann feargura ‘Duib-  
 4540 úéadaiḡ leir, agus vo fíarhuíḡ an céadna von ngíolla.  
 ‘Vo fíeasḡair an gíolla agus aoubairt gur b’é ceann míoḡ  
 ulaó é. Leir rin tug luḡaió uiríar von céann von gíolla  
 gur buail ‘n-a bholllac é, gur éas an gíolla vo láthair;  
 agus téir luḡaió féin i néall iar tcréigean iomaio fola  
 4545 úó tré líonmairie a éiréact.

‘Dála Tairḡ mic Céin vo éur an bhiréad ar rluasḡ ulaó  
 ionnup go dtug feáct maómanna orra ran ló gceadna ó  
 éirionna go ḡlair neaira i tdaoiḃ ‘Óroma inearclainn,  
 amail aoirie fíannaḡán ríle ran rann-ro ríor:

4550

Tairḡ mac Céin éur i Ráit Cró,  
 Ro bhir feáct gcaí i n-aonló,  
 for ulltaíḃ go rionna réin  
 ó áit éirionna go haro-Céin.

Téir Tairḡ iar rin ‘n-a éarbaio agus trí éiréacta ó trí  
 4555 ríeasḡaiḃ air; agus aoubairt ré n-a gíolla an earbaio vo  
 úoirḡad ‘óionnruíḡe na Teamrac go dtugad múr Teamrac  
 von leir iriḡ vo timcéall a éarbaio an lá roin. Triall-  
 aio go réimúiréac iompa agus Tairḡ as uil i néall go  
 minic ó éirígean fola ar a éiréactaiḃ; agus ar míoctain  
 4560 láim lé hác Cliaí uóib vo fíarhuíḡ Tairḡ von gíolla an  
 dtugadair Teamair leo ran timcéall roin. “Ní éugamar,”  
 ar an gíolla. Leir rin buailtear agus marbair lé Tairḡ  
 é; agus iar marbad an gíolla tíg Cormac mac Airt vo  
 láthair, agus mar vo éonndair na trí éiréacta móra vo bí ar  
 4565 Tairḡ tug ar an liaiḡ vo bí ‘n-a focair uiaf eorina vo éur  
 i gcréact vo éiréactaiḃ Tairḡ, agus uoirḃ beo i gcréact  
 oile, agus rcolb vo rin ḡai ran trear éiréact, agus  
 cneafuḡad tar ḡoin vo úeanaím orra ionnup go raiḃe  
 Tairḡ fead bliadna va bítin rin i ríirḡliḡe, go noeáir  
 4570 luḡaió lámá von mnamain ar ceann an táileasḡa. Táirḡ  
 an liaiḡ go n-a trí valtaíḃ go gcualladair éasḡoime

Lughaidh. "It is not," said the attendant, "it is the head of his other brother." He went the third time into the battle and brought the head of Fearghus Duibhdheadach with him, and he asked the same question of the attendant. The attendant answered and said that it was the head of the king of Ulster. Upon this Lughaidh aimed a blow at the attendant with the head and struck him in the chest, and the attendant died on the spot; and Lughaidh himself fell into a swoon because of the quantity of blood he had lost through his many wounds.

As to Tadhg, son of Cian, he defeated the Ulster host so that he routed them seven times in the same day between Crionna and Glas Neara on the side of Drom Ineasclainn, as the poet Flannagan says in the following stanza:

Tadhg son of Cian in Raith Cro in the north  
Won seven battles in one day,  
Against Ulster, with brilliant success,  
From Ath Crionna to Ard Cein.

After this Tadhg went into his chariot, having three wounds from three spears; and he told his attendant to direct the chariot towards Tara, so that he might include the walls of Tara within the circuit made by his chariot on that day. They drove straight on, though Tadhg fainted several times through loss of blood from his wounds; and as they were approaching Ath Cliath, Tadhg asked the attendant if they had included Tara in that circuit. "We have not," replied the attendant. Upon this Tadhg struck him dead; and when the attendant had been slain, Cormac son of Art came up, and seeing Tadhg's three great wounds, he ordered the physician who was with him to put an ear of barley into one of his wounds, and a live worm into another of them, and a splinter of a javelin-head into the third wound, and to heal the wounds externally, so that Tadhg was a year in a wasting condition from this treatment, until Lughaidh Lamha went to Munster to fetch the surgeon. The surgeon came with his three pupils, and they heard

4575 Ταιὺς ἀγ τῖς ἐὰν γυρ ἀν οὖν οὐδὲ. Πιερριγίρ ἀν τὰ ἐλῖαις  
 von ἐάσσετα von τριῦρ ἀν γελορ na ἐάσσειγχε ὁ Τὰὺς  
 κρέαο ἐ φάτ na μαίρχε ριν. “Cneao ro,” ἀρ ρέ, “vo ἐολγ, ἀρ  
 4580 mbeir vo ἐολγ eorua ‘n-a ἐρέατ.” Δρ γελορ ἀν vapa  
 μαίρχε πιερριγίρ von vapa vailta κρέαο ἐ αὐδάρ na  
 μαίρχε ριν. “Cneao vo míol beo ro” ἀρ ἀν vapa vailta “ἀρ  
 mbeir vo οὐρδ beo ran vapa ἐρέατ.” Δρ γελορ ἀν τρεαρ  
 μαίρχε von τὰ ἐλῖαις πιερριγίρ von τρεαρ vailta κρέαο ἐ  
 4590 αὐδάρ na κνειρε ριν. “Cneao vo ρinn αιρμ ρο” ἀρ ἀν τρεαρ  
 vailta. Δγυρ ἀρ ροῦταιν von τῖς ‘n-a ραιβε Τὰὺς von τὰ ἐ-  
 λῖαις ἱρ εαὐ vo ρinne colltar ιαραινν vo ἐρ ραν τεαλλὰς  
 γο vpearna caoir vearγ vε Δγυρ Δ ἐαδαιρτ va inneall  
 ἀρ bpuinnib Ταιὺς ιαρ ριν. Μαρ vo ἐονναιρτ Τὰὺς ἀν  
 4595 τ-ιαραινν vearγ va inneall ρέ Δ ράτὰὐ ‘n-a ἐορρ vo γὰβ  
 κριότνυγὰὐ κριότ ἐ, ιοννυρ γο vτáινγ von vαῖτάρ ροιν  
 γυρ ἐελγ γο ροίρῖςνεαδ ἀν vιαρ ἀν vοιρδ Δγυρ ἀν ρcolb  
 vo ρinn γὰι Δρ Δ ἐρέατὰιβ; Δγυρ λειρ ριν vo-ní ἀν τὰ ἐ-  
 λῖαις κνερυγὰὐ ιomlán ἀρ Δ ἐρέατὰιβ γυρ vα ρlán  
 4600 Τὰὺς γαν ρυρεαδ va εἱρ ριν.

Vo ρinne ἀν Τὰὺς-ρo γαβάλταιρ μόρμ ι λειτ Cuinn va  
 εἱρ ριν. Vá mac ιμορμιο vo bί Δγ Τὰὺς mac Céin mic  
 Oillioia Óluim, μαρ ατὰ Connla Δγυρ Cormac Gaileang.  
 Ó ιomcáio mac Connla τáινγ Ó Cárbaill, Δγυρ ó Fionn-  
 4596 ácta mac Connla τáινγ Ó Meacáir. Ó Cormac Gaileang  
 mac Ταιὺς mic Céin τáινγ Ó heáoria Δγυρ Ó Γαόρια Δγυρ  
 Ó Concubair Cιannaéta. Δγ ρo na típe vo γαβavαρ, μαρ  
 ατὰ Gaileangá τοιρ Δγυρ τιαρ, Cιannaéta τeαρ Δγυρ  
 ευαίὐ, λυῖγνε τοιρ Δγυρ τιαρ.

4600 Vo γαβρav ρόρ vponγ oile vo ρíol Éibir κριόα oile  
 ι λειτ Cuinn, μαρ ατáιo ρλιοῖτ Coeláin mic loircáin mic  
 Váctáin mic Treacáir mic Tréin mic Síve mic Ainbile



Tadhg's moaning as they approached the dun. The surgeon asked the first of the three pupils when they had heard from Tadhg a moan arising from the first wound, what was the cause of that moan. "This is the moan caused by a prickle, as there is a barley-prickle in his wound." On hearing a moan caused by the second wound, he asked the second pupil what was the cause of that moan. "This is the moan caused by a live creature," said he, "for a live worm has been put into the second wound." When the surgeon heard the third moan, he inquired of the third pupil what was the cause of that moan. "This is the moan caused by a weapon-point," said the third pupil. And when the surgeon reached the house in which Tadhg was, he placed an iron coultter in the fire until it became red hot, and then got it in readiness in front of Tadhg. When Tadhg saw the red-hot iron put in readiness for the purpose of thrusting it into his body, his heart trembled greatly; and, as a result of the terror that seized him, he violently ejected from his wounds the ear of barley, the worm, and the splinter of javelin-head, and thereupon the surgeon completely healed his wounds; and after that Tadhg was well without delay.

This Tadhg made large conquests in Leath Cuinn afterwards. For Tadhg son of Cian, son of Oilill Olom, had two sons, namely, Connla and Cormac Gaileang. From Iomchaidh son of Connla comes O Cearbhaill, and from Fionnachta son of Connla comes O Meachair. From Cormac Gaileang son of Tadhg, son of Cian, comes O Eadhra and O Gadhra and O Conchubhair Ciannachta. The following are the territories they acquired, namely: Gaileanga, east and west; Cianachta, south and north; Luighne, east and west.

Moreover, another company of the race of Eibhear took possession of other territories in Leath Cuinn: these are the descendants of Cochlan son of Lorcan, son of Dathan, son of Treachuire, son of Trean, son of Sidhe, son of Ainbhile, son

mic b'is mic doúain mic Dealbdaoit mic Cair mic Conaill  
 Eacluait mic Luigthead Meinn (so rinne fearann cloíóin  
 4806 sa bfuil ó luimneac go Siab Ectge) mic Donzura Tirig  
 mic Fír Cuirb mic Moza Cuirb mic Cormaic Cair mic  
 Oiliolla Óluim. As ro na fearainn, mar atáio na feact  
 nDealbna .i. Dealbna Mór, Dealbna Beag, Dealbna  
 Eatra, Dealbna Iarctair Míre, Dealbna Síte Neannta,  
 4810 Dealbna Cúile Fadair asur Dealbna Tíre dá loc i  
 gConnactaib. Sonad sa foillruagad rin cuirear an rle  
 na roinn-re ríor ar an feandur:

na feact nDealbna fá vonn rleaga,  
 Siol an Dealbdaoit donnamais;  
 4815 Táo i leit Cuinn an dóthóil,  
 nac beag onóir o' ollamhaib:

Dealbna Mór, Dealbna Beag breagha,  
 Dealbna Eatra rinneamhair;  
 4820 Aicme fá mearrda moda,  
 Dealbna an bpoza báirleadair;

Dealbna Síte mairglain neannta,  
 Dealbna nuadat neamhócuig;  
 Dealbna Cúla rionnglain fadair,  
 náir dealuig ré deaglócaib.

4826 Tuig suab lé luagad Láma ar foimíleam Cormaic mic  
 Aicme so cuic an feargus-ro ar a bfuilmio as tráctad  
 asur suab i gCat Cionna so marbad é.

of Beag, son of Aodhan, son of Dealbhaoth, son of Cas, son of Conall Eachluath, son of Lughaidh Meann (who reduced to swordland the territory between Luimneach and Sliabh Echtghe), son of Aonghus Tireach, son of Fear Corb, son of Mogh Corb, son of Cormac Cas, son of Oilill Olom. Here are the territories, namely, the seven Dealbhnas, that is Dealbhna Mhor, Dealbhna Bheag, Dealbhna Eathra, Dealbhna Iarthair Mhidhe, Dealbhna Shithe Neannta, Dealbhna Chuile Fabhair, and Dealbhna Thire da Loch in Connaught. To describe these the poet sets down the following stanzas taken from the seanchus :

The seven Dealbhnas of brown spears,  
The race of Dealbhaoth of brown arms,  
They are in Leath Cuinn of the feasting,  
Where there is great honour for ollamhs :

Dealbhna Mhor, Dealbhna Bheag of Breagha,  
Dealbhna of Eathra of strong headlands ;  
A race of pleasant customs,  
Dealbhna of the tall-peaked Brugh ;

Dealbhna of the brilliant Sith Neannta,  
Dealbhna of harmless Nuadha ;  
Dealbhna of fair bright Cul Fobhair,  
Which never was without good lakes.

Know that it was Lughaidh Lamha, by the direction of Cormac son of Art, who slew this Fearghus of whom we are treating, and that it was at the Battle of Crionna he was slain.



## XLIII.

'Do gábh Cormac Ulfaða mac Airt Doineir mic Cuinn  
 Céadúadúis mic Feidlimíó Reacádaí mic Tuadail Teacá-  
 4830 máirí vo fíol Éireamóin níosáct Éireann ná fícho bliadán.  
 I r uime gáirtear Cormac Ulfaða óe, ulca fáda .i. féaróg  
 fáda vo bí air, nó ón bprocal-ro Ulfaða .i. Ulaíó i bfao  
 mar gair éirí na hUltaí gá veoraidéacá fáó fé mbliadán  
 nóeas a hUltaíó tóe n-ar imreaoar o'ulc air fúl náiní  
 4835 fláitear Éireann é. Agus i r fá mádaí voon Cormac-  
 ro éacáac ingean Uilceadúis an gádbann. Agus i r né huét  
 Caéta Maíge Muéruiúe vo éirí vo rinne Airt Doineir  
 Cormac né hingin an gádbann agus i ar coibéce aige. Óir  
 fá nóir i néirinn an tóac roin gíbe ní nó mac níos vo  
 4840 éiríreao uíil i n-ingin bhuíadú nó bíadúis né luíge nó  
 leannadúac vo óeannadú mra, gair ba héigeann nó a fáadúil  
 gan áct coibéce nó eirí nuadúir vo ódúil vo. Agus i r ar  
 an moó roin fudair Airt mádaí Cormaic, óir níor b'í fá  
 beann pórtá óó, áct Meabú leirdear, ingean Conáin Cuail-  
 4845 ann, agus i r uáite ainmnígear Ráit Meabúda Láim né  
 Teamair.

I r iongnad an aifling vo éonndair éacáac úo .i.  
 mádaí Cormaic. 'Dair lé, ionoiríó, ar mbeir 'n-a coúláó  
 mar don né hAirt vo, vo teardáó a ceann ná coláinn agus  
 4850 vo fáir bile móir ar a muinéal vo leatnuí a gáeas ór  
 éirínn uile, agus cáiní an múir ór cionn an bile rin, gair  
 tairtáó é; agus ná éir rin fárair bile oile a príeí an  
 éiríóile go tóiní ríóe gáóite anair léir leasáó é; agus  
 né fáirín na hairlíngí rin beadógaí an beann agus múr-  
 4855 cláir ar a coúláó, gair nóct ruim na hairlíngí o'Airt. "I r  
 fíorín rin," ar Airt, "ceann gá mna a fear agus beann-

## XLIII.

Cormac Ulfhada son of Art Aoinfhear, son of Conn Ceadchathach, son of Feilimidh Reachtmhar, son of Tuathal Teachtmhar of the race of Eireamhon, held the sovereignty of Ireland forty years. He is called Cormac Ulfhada, for he had a long *ulcha*, that is a long beard, or from the word *Ulfhada*, meaning Ultonians afar; for he sent Ultonian chiefs into exile for sixteen years out of Ulster, on account of the injury they had done him before he attained the sovereignty of Ireland. And the mother of this Cormac was Eachtach daughter of Uilceathach the smith; and it was when the Battle of Magh Muchruimhe was on the point of being fought that Art Aoinfhear became the father of Cormac by the smith's daughter, who was then his dowered mistress. For it was a custom at that time in Ireland, that whatever king or king's son coveted the daughter of a farmer or biadhtach, desiring to have her as a mistress or paramour, should get her, provided he gave her a marriage portion or dowry of cattle. And it was in this manner that Art obtained Cormac's mother, for it was not she who was his wedded wife, but Meadhbh Leithdhearg, daughter of Conan of Cuala, and from this latter Raith Meadhbha near Tara is named.

Strange was the vision which this Eachtach, that is, the mother of Cormac, beheld. She imagined, indeed, as she lay asleep beside Art, that her head was severed from her body, and that a great tree grew out of her neck which extended its branches over all Ireland, and the sea came over this tree and laid it low; and after this another tree grew out of the roots of the first, and a blast of wind came from the west and felled it; and at the sight of this vision the woman started and awoke from her sleep, and she told the substance of the vision to Art. "That is true," said Art, "the head of every woman is her husband, and I shall be taken from thee in the

fuirdear mife úioir-*ra* i *SCa*t *Mai*ge *Mu*chmíne; *a*sur *i*r é  
 bile fárrar *a*rao, mac *b*éarar tú *úam*-*ra* *b*ur ní *a*r *É*irinn;  
*a*sur *i*r é muiir *b*áirfead é, *cn*áim *é*irc *f*luirfead, *a*sur *ta*ct-  
 4680 fuirdear *n*é *n*-*a* *l*inn *r*in é. *a*sur *i*r é bile fárrar *a* *p*riéim  
 an *é*iribíle mac *b*éarfead *uó* *r*oin *b*ur ní *a*r *É*irinn; *a*sur *i*r  
 é *r*íve *g*aoite *a*níar *le*adgar é, *ca*t *c*uirfirdear *i*oir é *f*éin  
*a*sur an *f*ian; *a*sur *t*uirfir *r*é *le*ir an *b*féin *r*an *é*at *r*oin.  
*S*ívead ní *b*ia *r*at *a*r an *b*féin *ó* *r*oin *a*mac. *a*sur *t*áinig  
 4685 an *a*irling *r*in i *g*oríc *uó* *C*ormac *a*sur *u*a *m*ac *C*airbre  
*l*irfeadair, *ó*ir *i*r *n*é *l*inn *cn*áim *é*irc *uó* *f*logad *uó* *uó*  
*é*adtaoan *n*a *r*adbraóa é, *a*sur *i*r *le*ir an *b*féin *uó* *t*uir  
*C*airbre *l*irfeadair i *SCa*t *S*abra.

*I*r i *E*irne *T*aoífaoan *in*gean *C*adair *m*óir *uó* *b*a *b*ean  
 4670 *uó* *C*ormac *uó* *r*éir *ó*ruinge *n*é *r*eanúr. *S*ívead ní *h*éirir  
*r*in *uó* *b*éir *f*irinnead *a*sur *a* *r*ad *g*o *m*ad i an *E*irne *r*in  
*m*áir *C*airbre *l*irfeadair. *ó*ir *uó* *b*áoir *o*ct *m*bliáona  
*i*r *é*irne *r*íó *ó* *b*ár *C*adair *g*ur *g*ab *C*ormac *r*laidair  
*é*irann, *m*ar *a*tá an *r*íve *b*liáon *uó* *b*i *C*onn *C*éadadé  
 4675 *b*rlaidair *é*irann, *a*sur *n*a *r*eadé *m*bliáon *uó* *b*i *C*on-  
*a*irne mac *m*oga *l*áma *a*sur an *r*íóad *b*liáon *uó* *b*i *a*ir  
*a*oirfead *a*sur an *r*íóad *b*liáon *uó* *b*i *m*ac *C*on *a*sur  
an *a*oirbliáon *uó* *b*i *r*eargur *u*irbóad *i* *b*rlaidair  
*é*irann *g*ur *g*ab *C*ormac *a* *ce*annar.

4680 *a*ct *é*ana *i*r *r*íor *g*urab i *E*irne *O*llamóa *in*gean  
*u*inlaign *m*ic *é*anna *n*íad *m*áir *C*airbre *l*irfeadair;  
*a*sur *i*r i *r*á *u*alta *uó* *u*uicead, *b*ruad *b*óicéad *uó*  
*b*i i *l*aignib, *uó* *c*oirnéad *c*oirne *r*éile *a*r *t*emó *n*é  
*b*iadad *g*ad *a*oir *u*'feadair *é*irann *t*igad *u*a *t*ig.  
 4685 *a*sur *i*r *a*míad *uó* *b*i an *u*uicead-*ro* *g*o *n*-*i*omao *r*air-  
*b*reara, *ó*ir *uó* *b*áoir *r*eadé *n*-*a*irge *a*irge *a*sur *r*eadé  
*b*iríó *b*ó i *n*gad *a*irge *uó*ib *g*o *n*-*a* *b*roiréirne *g*iríve  
*a*sur *g*ad *c*inéal *r*iríve *o*ile, *i*onnur *g*o *u*irgíur *u*airle



Battle of Magh Muchruimhe; and the tree that will grow out of thee is a son which thou wilt bear to me, who will be king of Ireland; and the sea that will overwhelm him is a fish-bone which he will swallow, and he will be choked on that occasion. And the tree that will grow out of the roots of the first is a son that will be born to him who will be king of Ireland; and the blast of wind from the west that will overthrow him is a battle that will be fought between himself and the Fian; and he will fall by the Fian in that battle. But the Fian will not prosper thenceforth. And this vision was fulfilled in Cormac and his son Cairbre Lithfeachair, since the demons choked Cormac as he was swallowing a fish-bone, and Cairbre Lithfeachair fell by the Fian at the Battle of Gabhra.

Some seanchas state that Cormac's wife was Eithne Thaobhfhada daughter of Cathaoir Mor. But this cannot be true, seeing that she was the mother of Cairbre Lithfeachair. Since there were eighty-eight years from the death of Cathaoir till Cormac assumed the sovereignty of Ireland, namely, the twenty years Conn Ceadchathach held the sovereignty of Ireland, and the seven years Conaire son of Mogh Lamha held it, and the thirty years of Art Aoinhear, the thirty years of Mac Con, and the one year of Fearghus Duibhdheadach in the sovereignty of Ireland up to the time Cormac assumed the supreme rule of that country.

It is, however, true that Eithne Ollamhdha daughter of Dunlaing son of Eanna Nia was the mother of Cairbre Lithfeachair; and it is she who was the foster-child of Buicead, a farmer with hundreds of kine, who lived in Leinster, who kept a hospitable pot over a fire to give food to everyone of the men of Ireland who visited his house. Now this Buicead was thus circumstanced: he had vast wealth, for he had seven herds, and seven score kine in each herd, together with a corresponding number of horses and cattle of every other description, so that the

Láigean go n-a mbuionibh na tēac, go mbeireadh oriong  
 4680 uobh rcaoi na buaidh uaidh, agus oriong oile aicme na  
 ghuiribh, agus oriong oile rcaoi na eaduibh, go ruagadur a maoim  
 uile amlaidh rin uaidh, ionnurf nar an aige acēt feacēt mba  
 agus tairb; agus tēio i n-éalóu oibhe é féin agus a bean  
 agus a daltā Eitne, ó Uún buiceadh go uoirne coille vo bi  
 4685 láimh ié Ceannannur na Míre, mar a ngnáitigeadh Cormac  
 comnurf an tan roin. Agus vo tógadhb buiceadh boit 'n-a  
 gcomnuigeadh féin agus a bean agus a daltā an tan roin.  
 Agus vo buid Eitne ag cimpireadh nó ag fhuotáileadh na  
 hoire agus na buimig amlail banóglaoic.

4700 Lá n-aon iomorroo nar éirig Cormac amac 'n-a aonar  
 ar ead vo tairteal an fuinn timceall an baile go bhracaidh  
 an ingean álainn Eitne ag bleoghan nó ag cruí na feacēt  
 mbó roin buiceadh. Agus ir amlaidh vo bi agus dá foiteadh  
 aice, agus vo cruíu tordā an lācā ó gac boin ran céad-  
 4705 foiteadh agus an vāra lācēt ran vāra foiteadh; agus mar  
 rin vo go cruíu na feacēt mbó vā agus Cormac ag a féadāin  
 ar méio a gēana uirre. Tis ar rin von boit i maidhe a  
 hoire agus fāgbdair an bainne ann agus beirir dá foiteadh  
 oile agus corin 'n-a láimh lé amac gur an rruē vo bi láimh  
 4710 rir an mbāile nó rir an mboit, agus vo lion leir an gcorin  
 an céadfoiteadh von uirce vo bi láimh ié porit, agus an  
 vāra foiteadh von uirce vo bi i lāri an rruē; agus eillir  
 ann féin von boit. Téio amac an tēar feacēt agus corriān  
 lé vo buain luācra, agus ar mbeit ag buain na luācra vā  
 4715 vo cuireadh gac rcait fāda úrluācra na mbeadh ar leit  
 agus an luācra gēari von leit oile. Tairla ceana vo  
 Cormac ar méio a ghuāda vā beit ag a feiteadh ar feadh  
 gac feadhā uobh rin. Agus fāfhuigir Cormac vā cia na  
 noineadh cinéal an uirce an lācā agus na luācra. “An  
 4720 tī ar a noeinim,” ar rī, “uigir vāiom-rā cinéal buō mó dá

nobles of Leinster, with companies of their followers, used to frequent his house, and some of them took away from him a number of his kine, and others some of his brood-mares, others again a number of his steeds, and thus they despoiled him of all his wealth, so that there remained to him only seven cows and a bull; and he fled by night with his wife and Eithne, his foster-child, from Dun Buicead, to an oak grove near Ceanannus na Midhe, where Cormac used to reside at that time; and Buicead built a hut, in which himself and his wife and foster-child then resided. And Eithne used to serve or wait upon her foster-father and her foster-mother as a maid-servant.

Now on a certain day Cormac went out alone on horseback to travel through the lands that surrounded the town, and he saw the fair maiden, Eithne, milking these seven cows of Buicead. And this was her way of doing it: she had two vessels, and she milked the first portion of each cow's milk into the first vessel, and the second portion into the second vessel, and she acted thus till she had milked the seven cows, while Cormac kept watching her, through his great love for her. She then went into the hut in which her foster-father was, and left the milk there, and took out in her hand two other vessels and a cup to the stream which was near the town or the hut, and with the cup filled the first vessel from the water which was near the brink, and the second vessel from the water which was in the middle of the stream, and then she returned to the hut. She came out the third time, having a reaping-hook to cut rushes; and as she cut the rushes she used to put each long wisp of fresh rushes that she cut on one side, and the short rushes on the other side. Now Cormac, through his great love for her, was watching her during each of these practices; and Cormac asked for whom she was making the special selection of the water, the milk, and the rushes. "He, for whom I am making it," said she, "is worthy of a



mbeic ar mo cúmar.” “**Ḵá** hainm é?” ar Cormac. “**Ḵuiceao** bhuḴaio,” ar rí. “**An** é rin **Ḵuiceao** biaḴtaḴ vo **ḴaiguiḴ** aḴa **ioḴraioḴtaḴ** i **nÉirinn**?” ar Cormac. “**I**r é,” ar ríre. “**MaḴeaḴ**, **i**r **cupa** **Eitne** **ingean** **Dúnlaing** a  
 4726 **Ḵalta**,” ar Cormac. “**I**r **mé**,” ar Eitne. “**Maic** **ḴarḴa**,”  
 ar Cormac, “**óir** **biaio** **cú** **ic** **aoimḴnaoi** **aḴam-ra**.” “**Ni**  
**haḴam** **féin** **aḴa** **mo** **óiol**,” ar ríre, “**aḴ** **aḴam** **oioe**.” **Leir**  
 rin **céio** Cormac **maḴ** **aon** **ria** **Ḵo** **Ḵuiceao** **aḴur** **Ḵeallair**  
**cuiḴaio** **vó** **tré** **Eitne** **v’faḴáil** **’n-a** **mnaoi** **vó** **féin**. **Aon-**  
 4730 **cuiḴir** **Ḵuiceao** **Eitne** **vo** **Ḵáil** **vo** **Ḵormac** **’n-a** **mnaoi**. **AḴur**  
**cug** Cormac **cuaic** **OḴraio** **Ḵo** **n-a** **foḴḴaio** **rrhéioe** **mé** **rlíor**  
**ḴeaḴraic** **vó** **ḴeaḴ** a **mé**. **AḴur** **leir** rin **lúigir** Cormac **mé**  
**hEitne** **Ḵur** **coiḴeaḴ** **leir** i, **aḴur** **va** **éir** rin **ruḴ** rí **mac**  
**oiḴoieic** **vó** **va** **ngoiḴi** **Ḵairbhe** **LiḴeaḴair**.

4735 **Vo** **bi** **ioḴoḴo** **an** **Cormac-ro** **ar** **na** **riogáib** **i**r **eagḴaioe**  
**vo** **ḴaḴ** **Éirinn** **riaḴ**. **BioḴ** a **ḴiaḴnaire** rin **ar** **an** **vḴeaḴarc**  
**Ríog** **mo** **rcríob** **vo** **Ḵairbhe** **LiḴeaḴair** **aḴur** **ar** **mórian** **vo**  
**nóraiḴ** **aḴur** **vo** **meaḴaib** **roḴolta** **va** **Ḵuil** **uaio** **iaḴ** **n-a**  
**Ḵur** **ríor** **ran** **mḴeicḴaḴnaḴ** **TuaicḴe**. **Vo** **bi** **Cormac** **fó** **ar**  
 4740 **na** **riogáib** **ba** **ḴlaicḴaḴla** **vo** **ḴigearaḴ** **vo** **ba** **mó** **muirear**  
**aḴur** **muinnḴear** **va** **raibe** **vo** **riḴḴib** i **nÉirinn** **riaḴ**. **I**r  
**córaiḴe** **Ḵirinne** **an** **neicḴe-re** **vo** **mear** **an** **cuaḴarḴbaíl** **vo-**  
**beir** **ḴimiriḴin** **mac** **ḴimáigáḴa** **mic** **MaolḴiaio** **Ḵle** **ḴiaḴ-**  
**maḴa** **mic** **ḴearḴaill** **ar** **ḴeaḴ** **MioḴcuaḴta** **vo** **haḴuaioḴaḴ**  
 4745 **aḴur** **vo** **hoḴvuiḴeaḴ** **lé** **Cormac** **féin**; **ḴioeaḴ** **i**r **cian** **ria**  
**ḴCormac** **vo** **céaḴoḴḴbaḴ** **ḴeaḴ** **MioḴcuaḴta**. **Óir** **i**r **ann**  
**ḴuaḴ** **Slánoll** **ri** **Éireann** **bár** i **Ḵrao** **ria** **n-aḴiri** **ḴCormaic**.  
**AḴ** **ro** **maḴ** **léaḴḴar** **ran** **leaḴar** **nḴinnḴeaḴcui** **mo** **rcríob**  
**an** **ḴimiriḴin** **cuaḴ** .i. **Ḵurab** i **n-aḴiri** **Ḵormaic** **vo** **ḴinneaḴ**  
 4750 **maḴ** **ḴeaḴ** **n-óla** **é**. **Ḵri** **céaḴ** **trioig** **’n-a** **ḴaḴ**, **tríoḴaḴ** **cubao**  
**’n-a** **aiḴoe**, **aḴur** **caogao** **cubao** **’n-a** **cupa**; **lóḴiaḴ** **ar** **laḴaḴ**  
**vo** **ḴioḴ** **ann**, **ḴeicḴe** **vóiriḴe** **véaḴ** **aiḴ**; **Ḵri** **caogao** **leaḴaio**  
**ann** **maḴ** **aon** **mé** **leaḴaio** **Ḵormaic**; **Ḵri** **caogao** **laoc** i **ngáḴ**

greater kindness from me, were it in my power to do it." "What is his name?" asked Cormac. "Buicead the farmer," she replied. "Is that Buicead, the Leinster biadhthach, who is celebrated throughout Ireland?" asked Cormac. "It is," said she. "Then," said Cormac, "thou art Eithne daughter of Dunlaing, his foster-child?" "I am," replied Eithne. "It is well," said Cormac; "for thou shalt be my wife." "It is not I who can dispose of myself," said she, "but my foster-father." Upon this, Cormac went with her to Buicead, and promised him presents if he got Eithne as his wife. Buicead consented to give Eithne to Cormac as his wife; and Cormac gave him the district of Odhran beside Tara, with its stock of cattle, during his life. And then Cormac knew Eithne, and she conceived of him; and after that she bore him an illustrious son, who was called Cairbre Lithfeachair.

Now this Cormac was one of the wisest kings that ever ruled Ireland; witness the Teagasc Riogh he wrote for Cairbre Lithfeachair; and many laudable customs and laws devised by him, which are recorded in the Breitheamhnas Tuaithe. Moreover, of all the kings that ever ruled Ireland, Cormac was one of those who kept the most princely household, and the largest number of attendants and followers. The truth of this may be the more readily admitted from the account which Aimhirgin son of Amhalghaidh son of Maoilrian, the filé of Diarmaid son of Cearbhall, gives of the Teach Miodhchuarta, which Cormac himself renewed and regulated, though it was long before Cormac the Teach Miodhchuarta was built. For it was in it that Slanoll king of Ireland died, long before Cormac's time. This is what we read in the book of Dinnseanchas, which the above-mentioned Aimhirgin wrote, namely, that it was in Cormac's time it was made into a banquet-hall. It was three hundred feet in length, thirty cubits high, and fifty cubits in breadth. There was a torch kept constantly lighting in it. It had fourteen doors; thrice fifty beds, besides Cormac's bed; thrice fifty

leabaid óioib. 'Do bádar tré áoḡao reádtairne aḡ Cormac.

4765 Cáoḡao laoc 'n-a reáram i briaḡnairne an ríog ré mbeir  
ar a ppoinn uó; tré áeo uáileam ran uín roin, tré áoḡao  
corin uo áarriḡogal u'ór aḡur u'airḡeao ann. Cáoḡao ar  
inile fear ré a n-airéam lion an ceáḡlaig rin uile; ḡonao  
ar mórúáct aḡur ar máit Cormaic aueir an file an rann-

4760 ro:

Aré noáar fáḡaid uo éloinn  
áct Cormac érice an coroinn;  
ré uáil féao níor ḡann a ḡlac,  
fearr 'ná áeo uo éloinn Cormac.

4765 'Deicneádar inḡean aḡur triúr mac uo bi aḡ Cormac,  
ámáil aueir an file ran rann-ro:

Deic n-inḡeana aḡ Cormac ḡcáir,  
ir triúr mac ḡo méro ḡconáig;  
laet airḡne éláirne na ḡreac,  
uáirne cairbre 'ḡur ceallac.

4770

1 n'udbpor ór uóinn i mbréḡaib uo marbaḡ 'uáirne,  
aḡur ir é donḡur ḡaoibuaibteac uo máirb ceallac, ámáil  
aueir an file:

donḡur ḡaoibuaibteac ḡo mblor,  
ro máirb ceallac mac cormoic;  
uáir uáirne ir tarḡ mic Céin éain,  
i n'udbpor uóinne i mbréḡaib.

4775

Aḡur ionnur ḡurab móiré uo cuiḡrúe réim an neiré-re  
beáḡán uo éraobreaoileao na uruḡe-re uo éur ríor  
4780 annro, bioḡ a ríor aḡac ḡo raḡadar triar mac aḡ fear-  
limiḡ Reáctmair mar atá Conn Céauáatá, Eocáir Fionn  
aḡur fiaáir Suigúe, ámáil aubriamar éuar. 'Do bádar  
rlioct Cuinn i uTeamraig ran ríogáct, aḡur uo éuair an  
uara briátair uo Conn .i. Eocáir Fionn ḡo laigúib aḡur  
4785 uo ríolrao a rlioct ann; aḡur ir aḡ a rlioct uo bádar  
na reáct bfoéarac atá i laigúib. Ir ré n-a linn uo bi  
Cú Corb mac Moḡa Corb i ríogáct laigean. Ir aḡ an



warriors in each bed. Cormac had thrice fifty stewards. There were fifty warriors standing in the king's presence as he sat at his meal. There were three hundred cup-bearers in that dun, and thrice fifty goblets of carbuncle, of gold, and of silver. The total number of that household amounted to one thousand and fifty men ; so that on the greatness and goodness of Cormac, the poet composed this stanza :

Of children Art left  
Only Cormac of the district of Corann.  
In dispensing jewels he was not close-fisted ;  
Better Cormac than a hundred children.

Cormac had ten daughters, and three sons, as the poet says in this stanza :

Ten daughters had gentle Cormac,  
And three most prosperous sons,  
Plunderers of Claire of the spoils,  
Daire, Cairbre, and Ceallach.

Daire was slain in Dubhros on the Boyne, in Breagha, and Ceallach was slain by Aonghus Gaoibuaibhtheach, as the poet says :

It was Aonghus Gaoibuaibhtheach of fame  
Who slew Ceallach son of Cormac :  
Daire and noble Tadhg son of Cian died  
In Dubhros of the Boyne in Breagha.

And that the sequence of these events may be better understood by setting down here a short genealogical account of these persons, know that Feidhlimidh Reachtmhar had three sons, namely, Conn Ceadchathach, Eochaidh Fionn, and Fiachaidh Suighdhe, as we have said above. The descendants of Conn were at Tara, and held the sovereignty ; and the second brother of Conn, namely, Eochaidh Fionn, went to Leinster, and his descendants multiplied there ; and it was his descendants that possessed the seven Fotharta of Leinster. It was in his time that Cu Chorb son of Mogh Corb held the sovereignty of Leinster. It was, moreover, by this Eochaidh

Եօժայօ քօնն-րօ յօ հօւլեօ՝ ճսր յօ ԲԵԱՐՄԱՆԵԱՅ ԼՈՅԳ-  
 րեճ ԸճճՆՈՐ մաճ ԸճճԻԼ ԸճճՆԱԳ. Երկա քն ճմ  
 4790 րօն ճսր ճճճՅՈՐ ՄԱՐՄՈՅ յԵԱՐՄՈՐ 1 ԼՈՅԳՈՒ ԵՈՆՆՍՐ  
 ճսր քԵԼԵԱԳՅԵՅՈՐ ՕՐՐԱԳԵ ճսր ԼՈՅԳԻ Ծօ ՄԱԼԸ  
 ՄԱՐԵԱՆ.

Մար յօ ճօնճարճ ԵՈՐՐՈ ԸԱ ԸՐԻՑ ՄԱՐՄՈՅ ճՅ ճճճԻԼ  
 Երբե 1 ԼՈՅԳՈՒ ԵԱՐՐԱԻ Եր Եօժայօ քօնն ճօնճճճ յօ  
 4795 ԸճճճԻՐ ԵՅ քԵ ԵճՐԱՆ ՄԱՐՄՆԵԱճ Ը ԼՈՅԳՈՒ. ճօնԵԱԳԻ  
 Եօժայօ քն ճսր ԵԱՐՐ ԵԱՐՄՈՅճճ Ը Ը ԸԱՐՈՒՑ յօ  
 ճճ ԼԵԻ ԾԱՐ ԸԵՈՆՈՒԼ մար քն քԼԱճ ԼԵՈՆՄԱՐ Ծօ հՅՈԼԸ-  
 ԸԱՐ, ճսր յօ քնն Եճճ քԼԱճ յճ ԵՃԼԵԱ .1. ԼՈՅԳՐԵճ  
 ԸճճՆՈՐ, ճսր Եճ քԵՆ ճսր ԸԱ ԸՐԻՑ քԻ ԼՈՅԳԵԱՆ Ծօ յ-Ը  
 4800 քԼԱճԻՑԻՑ յԵՐ Ըր ՄԱՐՄՆԵԱճճԻՑ, ճսր ԼՈՅՐԵճ ԸճճՆՈՐ  
 1 յԵՃՐԱՆԵԱՐ ԵՐԱԳ յճ քԼԱճ, ճսր քԼԱճՅՈՐ ՄԱՐՄՈՅ Օ  
 ՄԱԼԸ ՄԱՐԵԱՆ Ծօ ԵԵՐԻՑ, Ծօ յԵճՅՈՐ մԱՐՄՈՐ ՕՐՐԱ  
 ճՅ ԸՐ ԵՐՐԵԱՆ քԵ քԱՐՅԵԱՐ ԸՐ 1 ճՅ ԵԵՐԻՑ. ճսր  
 ԼԵԱՆԱՐ ճճ յԱՐՄՈՐ Ծօ յԵճՅՈՐ ճճ յԱՐԱ ԵԱՐԵԱՅ ՕՐՐԱ  
 4805 ճՅ ԸՐԵԵԻՆԵ 1 ՄԱԳ ՐԻԱՐԱ քԵ քԱՐՅԵԱՐ ԼՈՅԳԻ ՐԻԱՐԱ;  
 ճսր ԼԵԱՆԱՐ ճճ քԼԱճ ՕՐՐԱ Ըր քն Ծօ յԵճՅՈՐ ճճ ԵԵՐ  
 մԱՐՄՈՐ ՕՐՐԱ ճՅ ՏԼԳԵ ԵՃԼԱ .1. ԵԵԼԸ ՄՈՐ ՕՐՐԱԳԵ, ճսր  
 քՈՐԵԱՅ ԼԵՅ Օ ԵԱՐԱ յճ ՄԱՐՄՆԵԱճ ԸԱԳԵԱՅ ԼՈՅԳԵԱՆ մար  
 քն. ճսր քԱՐ Եօժայօ յճ ԵԻՐՆ քն քԵճՐ ԵՐՅԵԱՐԵԱ  
 4810 ԼՈՅԳԵԱՆ յՅ քԵՆ ճսր յճ քԼԵճ. ճսր քԱՐ Ը ԵՃԼԵԱ մար  
 ճճ ԾԵՃՅՈՐ յճ քԵճՐ ԼՈՅԳԻՐ ԵՅ քԵՆ ճսր յճ քԼԵճ մար  
 ԸճճՆԱճ ԼԱՐԵ 1 յՈՒՅ Ըճ ԸճճՆԱՐ յօ քնն ճՅ յԵՐԻՐ  
 ՄԱՐՄՆԵԱճ Ըր յճ հԱԻՑԻՑ քն ճՅԵՐԱՄԱՐ.

ԵՅ ՕՐՐԱԳԵ քՐ քԻ ԼՈՅԳԵԱՆ յԱՐՅ քԵՆ ճսր Օ ճճ քԻճ Ըր Ը  
 4815 ԼՐԻճ, մար ԸԱՐԱՐՈՐ յօ քԻճ ԼՈՅԳԵ, յԱՐՄ ճճճ մԱՐԵ  
 ճսր ԸԱՐԱՐ ճճճ մԱԻՑ յճ մԱՐԻԵՐԵ 1 յԵճ քԻճ ԼՈՅԳԵԱՆ  
 յօ ԸճճճԻՐ ԵՅ, ճսր քԵԱՐ ԵԱԳԵ յօ ԵԵԻ 1 յԵճ քԻճ ԼՈՅԳ-  
 ԵԱՆ յօ քՐԱ Ըր ԸՐԵԱՐ ճճ քԻճ քԵՆ քԵ ճԼԱճճ ճճ յԱԼՅԱՐԱ  
 քն 1 ճԸՈՄԱՐ քԻճ ԼՈՅԳԵ. ԵՅ ԵՅՅ քՐ քԻ ԼՈՅԳԵ յօ

Fionn that Laoighseach Ceannmhor son of Conall Cearnach was brought up and educated in politeness. It happened at that time that the Munstermen gained great sway in Leinster, so that they were in possession of Osruighe and Laoighis as far as Mullach Maistean.

Now, when Cu Chorb saw the Munstermen gaining power in Leinster, he asked Eochaidh Fionn to help him in expelling them from Leinster. Eochaidh consented to this; and he assembled his friends from all sides, and thus brought together a large army, and made his foster-son Laoighseach Ceannmhor leader of the host; and he himself and Cu Chorb king of Leinster, with their hosts, marched against the Munstermen, having Laoighseach Ceannmhor as commander-in-chief of the forces; and they drove the Munstermen from Mullach Maistean to the Bearbha, and routed them at Ath Troistean, which is called Ath I, on the Bearbha; and they followed up this rout till they defeated them a second time at Coirtheine in Magh Riada, which is called Laoighis Riada; and they continued the rout thence till they overthrew them a third time at Slighe Dhala—that is, Bealach Mor Osruighe; and thus they delivered the province of Leinster from the bondage of the Munstermen; and, in consideration of this, Eochaidh obtained the seven Fotharta of Leinster for himself and his descendants; and, similarly, his foster-son got the seven Laoighises for himself and for his descendants as a handsel in consideration of his leadership in expelling the Munstermen from the places we have mentioned.

Moreover, the king of Leinster ordained on his own behalf and on behalf of every king who should succeed him that the back of every beef and the ham of every hog slaughtered in the house of the king of Leinster be given as a champion's portion to the king of Laoighis, and that an axe-man should be in the house of the king of Leinster constantly, at the expense of that king, to receive that tribute



4820 cómhairle níos laigean, agus fá hé an ceachtarthaó fear vo  
 b'fóigre von níz é i gcómháil. Agus i' aige vo bíod  
 uirlamhar gac bhonnacanaí vo-níod ní laigean né a óáil  
 o'uaírlib agus o'llamhnaib agus gac bhonnacanaí vo-níet  
 vo níz laigean i' vo níz laoiigre vo óáilci é va éiribheir  
 4825 vo níz laigean.

Vo bíod fór móirfeirear ó níz laoiigre ar éuarar-  
 tal níos laigean féin, agus iad i b'póair níos laigean  
 vo fíor né héiread a éirir; agus ar noul ar riuab  
 rluag vo níz laigean ní bíod o'fíadáb ar níz laoiigre  
 4830 vo éadair vo lón vó áct reáct mair vo éiriedó go  
 rianbóit an níos féin. Sióeadó oligró ní laoiigre reáct  
 b'póir laod ar a éortar féin vo éortagad ar rluag an níos,  
 agus fór oligró ré corac rluag níos laigean ag vól i  
 vóir námad agus i mbeirnaib baogáil o'fagáil. Sióeadó  
 4835 oligró ní laoiigre coiréirige ag coimhábáil coitcéanna né  
 níz b'póirar, vo b'póir gairab é eóadó fionn mac fíor-  
 linnó Reáctmair rinnrear níos fóirar fá hoire mínte  
 vo laoiigreac éannmóir ó vóáirig ní laoiigre. Agus vo  
 coiréavtaoi vo fíor an nóir-fo eatoréa go gabálar  
 4840 gall.

for the king of Laoighis. Besides, the king of Laoighis belonged to the council of the king of Leinster; and he took the fourth next place to the king at a general assembly; and it was to him was given in charge every present made by the king of Leinster for distribution to nobles and to ollamhs; and it was to the king of Laoighis that every gift made to the king of Leinster was given to be presented to the king of Leinster.

In addition to this, there were seven of the king of Laoighis's men in the pay of the king of Leinster; and they always attended the king to dress his body. And when the king of Leinster went on tour with his host, the only provision the king of Laoighis was bound to give him was seven beeves which he sent to the king's own camp. But the king of Laoighis was bound to maintain seven score warriors at his own expense for the king's host, and he had also the right of leading the van of the king of Leinster's host when entering hostile territory and in positions of danger. Again, the king of Laoighis was bound to make muster at general assemblies along with the king of Fotharta, because Eochaidh Fionn son of Feidhlimidh Reachtmhar, ancestor of the king of the Fotharta, was tutor to Laoighseach Ceannmhor, from whom sprang the king of Laoighis. And this custom was ever observed by them till the Norman Invasion.

## XLIV.

‘Dála an veairbháatar oile vo Ćonn mar atá fíadair  
Suiḡde láim ré Teámar fudair fearann .i. Déire Teámar,  
aḡur níor ḡab ré níosáct éireann.

ḡídeáó tarlaodar triúr mac aige .i. Rorra aḡur Donḡur  
4845 va nḡoirṑear Donḡur ḡaoibuaibṑear aḡur eoḡan an tḡear  
mac. Áct éana vo íáruig Donḡur ḡaoibuaibṑear i  
ḡeiróáct a luét comairṑie. Aḡur tárla an can roin  
neac cumáctac ‘n-a bioṑbaó aḡ Cormac, aḡur níor ḡab  
aon oile i rlánaó vó ó Ćormac áct Donḡur ḡaoibuaibṑear,  
4850 aḡur tug an rí Donḡur ran rlánaó roin vó. ‘Vo ḡab  
Donḡur an vuine uaral-ro ré a air. Tarla va éir rin ḡur  
ḡab Ceallac mac Cormaic an vuine uaral-ro tar rlánaó  
Donḡura, ḡur bean a íúile ar ḡan éao von ríḡ. Ar n-a  
élor rin v’Donḡur ḡaoibuaibṑear téro ḡo Teámarig ḡo  
4855 íruaḡ lionmori leir aḡur marbair Ceallac v’uicair va íleig  
ar éulaib an ríos Ćormaic ran lonḡporc, aḡur ḡonair rore  
an ríos réin ḡur íáḡuib taoib ré leatíúil é. Tionólar  
Cormac rluáḡ mói aḡur ionnarbair Donḡur ḡo n-a bhráitrib.

I’iomúa ḡleo tugrav an rlioét roin fíadac Suiḡde vo  
4860 Ćormac. ḡídeáó vo vóicuir Cormac ḡo laigrib iao aḡur  
anao bliaóain innte, aḡur ar rin vóib ḡo hOrṑuigib, aḡur  
tigr ar rin ḡo hOilill Ólom aḡ a raibe Saóḡ, inḡean Ćuinn,  
rá ríur vóibṑean, ‘n-a mnaoi. Tug Oilill na Déire ran  
íluamar vóib, óir rá hiao Déire Teámarac rá vútair vóib  
4865 rúil oc vobreaó lé Cormac iao.

Roinnro an triair mac roin fíadac Suiḡde an óir  
i vtri rannaid eatorra aḡur ḡoirṑear rluat  
éarann aḡur éarna vóib. ḡídeáó ní hiao  
rlioét Conaire mic Moḡa Láma ...



## XLIV.

As to Conn's other brother, namely, Fiachaidh Suighdhe, he got land near Tara, namely, the Deise Teamhrach; and he did not become king of Ireland.

Now he had three sons, namely, Rossa and Aonghus, called Aonghus Gaoibuaibhtheach, and Eoghan, the third son. But Aonghus Gaoibuaibhtheach surpassed his contemporaries in valour. And Cormac at that time was at enmity with a powerful personage, and no one protected him from Cormac but Aonghus Gaoibuaibhtheach; and the king gave Aonghus to him as a security. Aonghus took this nobleman under his protection. But after this, Ceallach son of Cormac took this nobleman prisoner in violation of the security of Aonghus, and took out his eyes without the king's permission. When Aonghus Gaoibuaibhtheach heard this, he proceeded to Tara, accompanied by a numerous host, and slew Ceallach by a cast of his spear, as he stood behind king Cormac in the court, and wounded the king himself in the eye, leaving him with only one eye. Cormac assembled a large host and banished Aonghus and his kinsmen.

These descendants of Fiachaidh Suighdhe involved Cormac in much fighting. However, Cormac drove them into Leinster, and they remained there a year; and thence they went to Osruighe, and thence they came to Oilill Olom, whose wife, Sadhbh daughter of Conn, was their kinswoman. Oilill Olom gave them the Deise in Munster, for their native territory was the Deise Teamhrach, before they were banished by Cormac.

These three sons of Fiachaidh Suighdhe divided that territory between them into three parts; and they are called the descendants of Oilill Earann, and the Earna. However, they are not the Earna, but the descendants of Conaire son of Mogh Lamha it is these that were styled the Earna. It

- 4870 Iy é Coric Duibhne mac Cairbhie Múirc do pinne ceannar ar  
 rlioct fíadac Suiḡúe do tairiaing von Mumain aḡur iy  
 von rlioct roin do ḡairtí na Déire. Aḡur iy é Dongur  
 mac Eóacé Finn mic Ferólimiú Reacétmair von ba taoiréac  
 oirra aḡ tuall von Mumain vóib aḡur tpi mic fíadac
- 4875 Suiḡúe mar don iur, mar acá Ropra Eoḡan aḡur Dongur.  
 Tárla rán am roin ḡur ḡab Cairbhie Múirc neart móri rán  
 Mumain aḡur ḡo vóárla míoraḡ aḡur meac talmán pé  
 n-a linn rán Mumain; aḡur vo ba neimionḡnacó rin, óiri iy  
 tpi éorbaú aḡur tpi éol vo pinne pé Coric pé Duibhinn vo
- 4880 ba veirbhíurí vó péin. Clann iomorro vo Conaire mac  
 Moḡa Láma aḡur vo Sáruic inḡin Cuinn Céadócacáig iav.  
 Mar tḡḡavar maiḡe Mumán va n-aire an míoraḡ vo bí pé  
 linn Cairbhie, riarruigiv ve cpiéav vo bean a toirḡe aḡur a  
 riac von épié. Avubairt Cairbhie ḡurab col vo pinne péin
- 4885 pé n-a veirbhíairi .i. Duibhionn; aḡur ruḡ rí vior mac vó .i.  
 Coric aḡur Corimac. Aḡur mar vo éualavar maiḡe Mumán  
 rin vo iarravar na mic pé a milleav—ḡo loircti leo iav,  
 aḡur ḡo ḡcuirvóir a luait pé ruic. “Déantar rin lib pé  
 Corimac,” ar Dineac Ordoi; “ḡivéav ná marbḡar Coric lib
- 4890 acḡ tḡḡar vaim-ra é ḡo mbeirinn a heirinn é.” Vo raomav  
 rin vó, aḡur ruḡ leir ar muir é ḡo hlinir vavoi ḡo bḡuairi  
 teac rán oiléan, aḡur cailleac ann va nḡairtí vavoi, aḡur  
 cuirir an vavoi Coric ar a comairce, aḡur anair 'n-a focairi  
 reav bliavna; aḡur i ḡcionn bliavna tḡ an vavoi Coric leir
- 4895 ar comairce Sáruite inḡine Cuinn vo ba reannáairi von  
 Coric céavna vo leit a acar aḡur a máairi.

Vála na nDéire vo riarruigavar va bḡileaváib an  
 riabe for ná comnuḡe i ḡcinneav vóib péin rán Mumán.  
 Tḡḡavar na ríleavá vo ríreḡma oirra ríreac rán tpi  
 4900 aḡur ḡo riabe bean Émuicáinn mic Éanna Cinnreálaiḡ ríḡ.



is Corc Duibhne son of Cairbre Musc who was chief over the descendants of Fiachaidh Suighdhe who came to Munster; and it was these descendants that were called the Deise; and Aonghus son of Eochaidh Fionn son of Feidhlimidh Reachtmhar was their leader when coming to Munster, and with him were the three sons of Fiachaidh Suighdhe, namely, Rossa, Eoghan, and Aonghus. About that time Cairbre Musc had acquired great power in Munster; and in his time adversity and crop-failure had come upon Munster. Nor was this strange, for it was by incest and crime that he became father of Corc by Duibhfhionn, his own sister; for they were the children of Conaire son of Mogh Lamha and of Saruit daughter of Conn Ceadchathach. When the Munster nobles observed the adversity that came with Cairbre's reign, they asked him what had deprived the country of its produce and its prosperity. Cairbre replied that it was because he had committed incest with his sister Duibhfhionn, and she had borne him two sons, to wit Corc and Cormac; and when the Munster nobles heard this, they demanded the sons, in order to destroy them—to burn them, and let their ashes go with the stream. “Act in that way towards Cormac,” said Dinneach the Druid; “but do not kill Corc, but let him be given to me, that I may take him out of Ireland.” This was granted to him; and he took him with him to sea, to Inis Baoi; and he found a house on the island in which was a crone called Baoi; and the druid placed Corc under her protection, and he remained with her for a year, and at the end of the year the druid took Corc and placed him under the protection of Saruit daughter of Conn, who was grandmother to the child, both on his father's and mother's side.

As to the Deise, they inquired of their filés whether they were fated to have rest or dwelling in Munster; and the filés told them in reply to stay in the country, and that the wife of Criomhthann son of Eanna Cinnsealach, king of Leinster,



Laiḡean, Congain a hainm, aḡur toiricear aice, aḡur suiab  
 inḡean vo béarad, aḡur an inḡean v'iarriaidó pé a  
 hoileamain, aḡur luac vo éabhairt vo éionn a faḡála.  
 Rugad an inḡean iar rin, aḡur vo hoilead leir na Déirib  
 4905 i. Eitne Uadac fá hainm von inḡin, aḡur ir ar feoil  
 naorúean vo biadad leir na Déirib i, ionnuf suiab luadúae  
 vo fárfad é; óir vo éairinḡir vradai v'áirite vóib  
 fearann v'faḡáil ón fiar pé mbead ir pórtad. Aḡur ar  
 mbeir ionnuadairi ói, vo pórad pé hDonḡur mac Natfraidóic i.  
 4910 ir Muḡan i. Aḡur tug Donḡur vóib-fearn Maḡ Feimean,  
 mar atá Trian Cluana Meala aḡur an Trian Meadónac,  
 i ḡcommadoin na mná v'faḡáil vó féin iar n-ionnarbad  
 Oirriḡead ar na tíuib rin. Aḡur aimpair iméian va éir  
 rin vo marbad Donḡur aḡur Eitne lé Laiḡuib i ḡCat Ceall  
 4915 Oirad, éeirne mile ó Léirḡlinn foir.

An rliocét-ro fíadac Suiḡoe va nḡoircear Déire, ní maibe  
 ada acét an vóedaiḡ pé maíútear Déiri Déirceir mar atá  
 ón tSiuir ḡo fairirḡe buó úear, aḡur ó Lior Móri ḡo Ceann  
 Criadáin ḡur an am fáir pórad Eitne Uadac pé hDonḡur  
 4920 mac Natfraidóic ir Muḡan. Óir ir fán am foir tug Donḡur  
 Déire Tuairceir vóib, mar atá ón tSiuir éaduna ḡo Corica  
 Acraic pé maíútear Macáire Cairil. Aḡur ir é Ó Faoláin  
 táinḡ von éine rin fá ir Déirib Tuairceir; aḡur ir é  
 áit i n-a maibe a vóinpoir ar bpuac na Siuir von leit  
 4925 éar v'Inir leamnadeta aḡur ir fir maíútear anú Dún Uí  
 fáoláin. Vo ḡab commbiadairi oile vó Déire Déirceir  
 aḡur ir ve vo ḡairéi Ó Bric aḡur ir é áit 'n-a mbioú a  
 vóinpoir láin pé fairirḡe éar fan áit va nḡoircear anú  
 Orléan Uí Bric. Aḡur vo badar na Déire mar rin leatad  
 4930 foir an va rliocét foir, ḡo nveadaió badad ar rliocét Uí  
 Bric, ḡo ráinḡ ceannar an va éiríó Ó Faoláin, aḡur ḡo  
 madadair aimpair iméian va éir rin 'n-a feilb, ḡur beanaodar

whose name was Congain, was pregnant, and that it was a daughter she would bring forth, and that they should ask the daughter in fosterage, and give a fee in order to obtain her. After this the daughter was born; and she was fostered by the Deise. The daughter's name was Eithne Uathach, and she was fed by the Deise on the flesh of infants that she might grow up the more quickly; for a certain druid had foretold that they would get territory from the man whose wife she would be. And when she was of age to wed, she was married to Aonghus son of Natfraoch, king of Munster. And Aonghus gave them, in consideration of getting her to wife, Magh Feimhean, that is, Trian Chluana Meala, and the Trian Meadhonach after the expulsion of the Osruighigh from these territories. And a long time after this Aonghus and Eithne were slain by the Leinstermen in the Battle of Ceall Osnadh, four miles east of Leithghlinn.

These descendants of Fiachaidh Suighdhe, who are called the Deise, possessed only the district known as Deise Dheisceirt, that is, from the Siuir southwards to the sea, and from Lios Mor to Ceann Criadain, up to the time when Eithne Uathach was married to Aonghus son of Natfraoch, king of Munster. For it was about that time that Aonghus gave them Deise Thuaisceirt, that is, from the same Siuir to Corca Athrach, which is called the Plain of Cashel. And O Faolain, who came from that stock, was king of Deise Thuaisceirt; and the place in which his residence was situated was on the brink of the Siuir to the west of Inis Leamhnachta; and Dun Ui Fhaolain is the name it is called to-day. Another kinsman of his occupied Deise Dheisceirt, and he was called O Bric; and he had his stronghold beside the sea, in the south, in the place which is now called Oilean Ui Bhric. And the Deise were divided thus between these two races until the race of O Bric became extinct; and O Faolain obtained the chieftainship of the two territories, and held it for a long period afterwards, until the race of





Eibhear took Deise Thuaisceirt from him; and so he possessed only Deise Dheisceirt on the coming of the Foreigners to Ireland.

Understand that it was Aonghus Osruighe and his followers that obtained sway over Magh Feimhean, which is called Deise Thuaisceirt, and that it was this sept of Fiachaidh Suighdhe who expelled Aonghus Osruighe and his followers from Magh Feimhean; and from the defeat they inflicted on Aonghus are named Baile Orluidhe, and Mullach Inneona in Magh Feimhean at this day; Baile Orluidhe from the *urlaidhe* or long hair of the warriors in the battle, and Mullach Inneona from the Osruighigh having been driven from it to Leinster against their will.

About this time Cormac son of Art, king of Ireland, felt a scarcity of meat, having spent the rents of the provinces because of the extent of his household staff; and he took counsel with his high-steward, how he could obtain supplies for his staff until the time of his rent-taking; and the steward advised him to assemble a large host, and go into Munster to levy the head rent of the king of Ireland. "For they only pay thee," said he, "the rent of one province, while there are two provinces in Munster, and each of these provinces should pay the rent of a province to the king of Ireland." Cormac acted on that advice, and sent envoys to Fiachaidh Muilleathan, who was then king of Munster, demanding from him the rent of the second province. Fiachaidh answered the envoys, and said that he would not pay a higher rent to Cormac than was paid to the kings who preceded him. And when this answer reached Cormac, he assembled a large host, and marched with them, and halted not till he reached Druim Damhghaire in Munster, which place is now called Cnoc Luinge. And there he fixed his tent or camp; and Fiachaidh Muilleathan, king of Munster, came on the other side against him front to front.

At that time Cormac was thus circumstanced: he had

4965 **Albana** d'á 'n-a fódair ann, a gsur iad a g imirte iomaid  
 uiaoióeacá ar ní g Muídan a gsur ar a múinnitir; a gsur go  
 háiríte níoi fágáid aon b'raon uirce láim ré longóirte  
 níoi g Muídan, ionnair go raibadair uaoine a gsur áirnéir i  
 ngsuair báir o'earbaid uirce, ionnair gur b'éigean do ní g  
 4970 **Muídan** fíor do éur i noáil Mo g Ruic uiaoi do bi i  
 gCiarraidé luadair; a gsur do mair an Mo g Ruic-re ré linn  
 naoi níoi g uéag, amáil a veir an file ran iann-ro:

Ré naoi níoi g uéag uiaoi i noiaid  
 Saogál Mo g Ruic ré níoi glaid  
 Ó Roic mac Roigáil móir blóir,  
 go Cairbre lonn léiréadair.

4975

A gsur mar éainis Mo g Ruic fá héigean uon ní g uá ériúca  
 céad f'earmuige uá ngoirtear crioic Róirteac a gsur crioic  
 Cionóuac do éabairte uó. A gsur leir rin fcaoilir Mo g Ruic  
 4980 an glar do bi ar an uirce a g a congáil ó f'luag níoi g  
 Muídan maille ré ga geintlidé do bi aige do éilgean  
 ran aer iuar, a gsur ran áit 'n-ar éurilng an ga, do ling  
 tobair fíoruirce airte léir fóiréad f'ir Muídan ón éigean  
 tarra i n-a raibadair. A gsur leir rin lingir ní Muídan go  
 4985 n-a f'luag ar Círmac a gsur ar a múinnitir, gur iua g adair  
 ar an Muídan iad gan caic do éabairte gan creic do  
 uéanaim uóib. A gsur do bádar a g cóiraidéac oirra go  
 hOirruige gur ba héigean do Círmac cuir a gsur teannta  
 do éabairte uiaoi ré b'raiguib do éur ó Teáiraid g go Ráic  
 4990 **Naoi** ré ráidtear Cnoc Ráironn go f'adair Muilleacáan  
 i nsioll ré cúitugad do éabairte i n gac uócar uá noearra  
 ran Muídan uon tuar roin; gona uá f'airnéir rin do  
 rinne an file an iann-ro:

f'adair muilleacáan, maic ní,  
 a hac áidle i leiruib Craoi;  
 Tu gac géill uó a Teáiraid g érin  
 go Ráironn réil go Ráic naoi.

4995

Do bádar uiair mac a g an b'f'adair-ro mar acá Oilill  
 f'lan Mo g a gsur Oilill f'lan beag. ní raibe f'lioc ar

druids from Alba with him there, who practised much magic against the king of Munster and his followers, and in particular, not a drop of water was left near the camp of the king of Munster, and so people and cattle were on the point of death through want of water, and the king of Munster was obliged to send for Mogh Ruith, a druid, who was in Ciarraidhe Luachra; and this Mogh Ruith lived in the time of nineteen kings, as the poet says in this stanza:

The reign of nineteen successive kings  
Was the life of Mogh Ruith with much fighting,  
From Roth son of Rioghall, great the fame,  
To Cairbre Lithfeachair the strong.

And when Mogh Ruith came, the king was obliged to give him two cantreds of Feara Muighe, which are called the country of the Roistigh and the country of the Condunaigh. And thereupon Mogh Ruith removed the barrier that had been put to the water withholding it, and at the same time threw up into the air a magic spear which he had, and in the place in which the spear fell there burst forth a well of spring water which relieved the men of Munster from the thirst that afflicted them; and hereupon the king of Munster with his host made a sudden onset on Cormac and his followers, and expelled them from Munster, without their having fought a battle or carried off a spoil. And they pursued them to Osruighe, so that Cormac was forced to give pledges and securities that he would send hostages from Tara to Raith Naoi, which is called Cnoc Rathfonn, to Fiachaidh Muilleathan, as a guarantee that he would make compensation for all the injury he had done to Munster in that expedition; and as a declaration of this, the poet composed this stanza:

Fiachaidh Muilleathan, good the king,  
From the land of Aibhle in Leitire Craoi,  
Hostages from great Tara were sent him  
To bright Rathfonn to Raith Naoi.

This Fiachaidh had two sons, to wit, Oilill Flann Mor and Oilill Flann Beag. Oilill Flann Mor had no issue, and



5000 Oílill fLann Mór a dSur a mairéann vo flioct fíadac  
Muilleatán iF aF flioct Oíliolla fLann bíg atáio ; zonnab  
uime rin aoeir an file an rann-ro :

5005 mic fíadac Muilleatán móir,  
Oílill fLann Mór an miodóil,  
Oílill fLann beag na ríog rom ;  
a éLann iF mór ran mhuoin.

Ai mbeir iomorro o'Oílill fLann Mór gan flioct, vo  
gab ré n-a óearbriatáir Oílill fLann beag mar mac aSur  
vo fágab a máoin fadóalta aSur a oigheadt aige, aF  
5010 eact zo mbeir o'fíadab aF féin aSur aF a flioct a ainm  
féin vo cúr ran éraobrcaoileab ioir é féin aSur fíadab  
Muilleatán ; aSur iF mar rin atá ré i Praltair Cairil  
aSur i feinleabrab oile. Zíoeab ní hé iF iontuigte arca  
zo maó é Oílill fLann Mór b'atáir o'Oílill fLann beag.  
5015 Act iF uime vo gnátuigeab leir na reancatáb Oílill fLann  
Mór vo cúr i ngéig zéinealag fíadac Muilleatán mar  
cúimniugab aF an eact vo bi ioir é féin aSur Oílill fLann  
beag, amail aoubriamar éuar. iF é Connla Clam mac  
Caióg mic Céin rinnreap fil zCearbail aSur fil Meacair  
5020 vo marb fíadab Muilleatán i breill ag Act Uireal, ré  
ráiúteap Act Aíreap aF Siuir an tan-ro. aSur iF é ní va  
otáinog é vo óeanam na feilbeirte rin, aF mbeir iomorro  
vo Connla aSur é 'n-a macaom óg i brocáir Cormaic mic  
Airt ag fogluim beap aSur tmeíteab, tarla lubra nó  
5025 claimé oó, aSur níoir gab leigear ran bioct zneim óe. iF  
ann rin aoubairt Cormac iur nac raibe leigear i zcinnéab  
oó, zo noearnaó é féin vo nige i bfuil míoš, aSur va  
noearnaó roin zo maó rlan ó n-a claimé é. Zo zuios va  
éir rin ceileabirair Connla vo Cormac, aSur triallair von  
5030 miumáin o'rior a briatáir fíadac Muilleatán fá ní muidan  
an tan roin. aSur iF é áit 'n-a raibe fíadab Muilleatán  
'n-a cómnuióe an triat roin i Ráit Raéramne, ré ráiúteap

it is from Oilill Flann Beag that all who survive of the race of Fiachaidh Muilleathan are descended. And hence the poet indites this stanza :

The sons of great Fiachaidh Muilleathan  
Were Oilill Flann Mor of the mead-drinking,  
And Oilill Flann Beag of the hosts ;  
His progeny are great in Munster.

Now, as Oilill Flann Mor was without issue, he adopted his brother Oilill Flann Beag as a son, and left him his personal effects and his inheritance on condition that he and his descendants should place his name in the genealogy between his own name and that of Fiachaidh Muilleathan ; and so it is in the Psalter of Cashel, and in other ancient books. It is not, however, to be inferred from them that Oilill Flann Mor was the father of Oilill Flann Beag. But the reason why the chroniclers used to put the name of Oilill Flann Mor in the genealogical tree of Fiachaidh Muilleathan was to commemorate the compact that existed between himself and Oilill Flann Beag, as we have said above. Fiachaidh Muilleathan was treacherously slain by Connla Clamh son of Tadhg, son of Cian, ancestor of the siol Cearbhaill and of the siol Meachair at Ath Uiseal, which is called Ath Aiseal on the Siuir at the present time. And the reason why he did that deed of treachery was that when Connla was a youth with Cormac son of Art, learning manners and accomplishments, leprosy or mange came upon him, and no medical treatment whatever availed him. Cormac told him on that occasion that there was no cure destined for him, until he should wash himself in the blood of a king, and that were he to do that he would be healed of his mange. Soon after this Connla took his leave of Cormac, and went into Munster to visit his kinsman, Fiachaidh Muilleathan, who was then king of Munster. And at that time Fiachaidh Muilleathan resided at Raith Rathfainne, which is now called Cnoc Rathfonn, with his foster-mother, whose name was

Cnoc Raépponn aníú, i bpoáirí a buimíge vāi b'áinn, Raépponn; ašur ar moéttain Connla 'n-a láttairí fáiltiğir moimé.

5035 Lá n-aon iomoirio go gmo vā éir rin éirğir fíacáir go lion a tēāğlāğ lām lé Siuir, ašur Connla aš iomčair a fíeğie mé a cóir, ašur téir go hác ašreā go nveācáir vō i nām ar an linn, ašur rmuāmir Connla ar tēāğarē Cōrmaic. Ašur leir rin téir ar bpuāc an pūirē go vtuğ rācāv fíeğie  
5040 ar fíacáir ašur é aš i nām, gur marbāv āmlāir rin é. Siūeāv pul fūairí rē bār vō iunne ānacā ar Connla ašur vō fōğairí vā tēāğlāc gān a mārāv, ašur éāğair vō láttairí vā éir rin. Sonāv marí rin vō cpiočnuigēāv beācā fíacāc Muilleāttain.

## XLV.

5045 Doubhmarí tūar vō iéir an tpeāncūra gupāb veic-neābair inğean vō bī aš Cōrmaic. Siūeāv ānno ní luāir-peān ācēt vāir vōib, marí atā gíāinne vō bā beān v'fionn mac Cumāill ašur vō cūair i n-éālōv mé 'Dairmaic Ó Duibne, ašur Aillbe inğean Cōrmaic vō bā beān 'n-a  
5050 vōir vō fionn.

Ašur cibé āvēairāv nāc iāibe fionn nā an fíān ānn, ní fíoir vō é. Óir atāir ašāinn, ié iuiūiğāv nā fēine vō beic ānn, nā tpi neicē lé nveāpēttair fíiunne gācā rēāie rān mbit leāc āmuğ vōn bīobla, marí atā bēālvōeāf nā  
5055 rēān, rēinrēiūbne ašur rēāvōcōmārtāirē vā ngoirēāir i lāirvin Monumenta. Óir atāmaoir vā cōir ó bēāl go bēāl go iāibe fionn ašur an fíān ānn, ašur fōr atāir rēiūbne go fōirleāttān vā fāirnéir. Atāir marí an gēāvna rēāvōcōmārtāirē ar n-a n-āinnnuğāv uācā, marí atā Siūe  
5060 fionn ar Slāb nā mban, ó fionn uā vāoirēne, ašur gíeānn gāirāir i nūib fāitēe, ó gāirāir mac móina, ašur leābāir 'Dairmaicā uī 'Duibne ašur gíāinne aš poll tige liābāin i nūib fíacāc ēirne, vā ngoirēāir vūttāğ uī šeācānāirāğ



Rathfonn ; and when Connla came into his presence, he bade him welcome.

Now, on a certain day soon after this, Fiachaidh went out beside the Siuir with all his household, attended by Connla, who carried his spear ; and he went as far as Ath Aiseal, and proceeded to swim in the stream ; and Connla bethought him of Cormac's instructions. And thereupon he went to the verge of the bank, and stabbed Fiachaidh with his spear as he swam, and thus slew him. Fiachaidh, however, before he died, protected Connla, and forbade his household to slay him. And he died immediately after that. And it was in this way the life of Fiachaidh Muilleathan ended.

#### XLV.

We said above, following the seanchus, that Cormac had ten daughters. We shall, however, refer only to two of them here, to wit, Grainne, who was wife of Fionn son of Cumhall, and Aillbhe daughter of Cormac, who was wife of Fionn afterwards.

And whoever should say that Fionn and the Fian never existed would not be stating truth. For, to prove that the Fian existed we have the three things that prove the truth of every history in the world except the Bible, namely, oral tradition of the ancients, old documents, and antique remains, called in Latin *monumenta*. For it has been delivered to us from mouth to mouth that Fionn and the Fian existed ; and, moreover, there are numerous documents that testify to this. There are also antique remains named after them, as Suidhe Finn on Sliabh na mBan, called from Fionn descendant of Baoiscne, and Gleann Gharaidh in Ui Faithche, called from Garaidh son of Morna, and Leabaidh Dhiarmada Ui Dhuibhne agus Ghrainne at Poll Tighe Liabhain in Ui Fiachrach Eidhne, which is now called the country of

aníú, agus mar rin vo mórlán v'áitib oile i nÉirinn.  
 5065 Agus v'á n-abradó doinnead nac inéivote mórlán v'ar  
 rchíobadó ar an bféin, ir veimín suiab fíor vó é, óir ní  
 maibe míogáct ran bít ir nac rchíobdáiúe mé linn na  
 pasántaéta rceoil v'á n'gairtí fabulae. Féad Ríoirie na  
 Gréine, Bevis of Hamton, Huon of Burdex, agus a ramáil  
 5070 oile rin vo rchíobadó lé linn an Éireoinm féin. Siúeasó ní  
 fuil críoc ran bít ir nar rchíobadó rtaíre fírinneada  
 inéivote. Mar an gcéadna, tar ceann suir rchíobadó  
 iomao v'fínnrcéalaiú pílúeada ar fíonn agus ar an  
 bféin, mar atá Cat fíohntaíga, bhuigean éadairinn  
 5075 agus imtead an fíolla éadairi agus a ramáil oile rin  
 mar éiteam áimíre, tairir rin, ir vearb suir rchíobadó  
 rtaíre fírinneada inéivote oíra. Agus ir vearb fór nac  
 maibe áimíre 'n-a bpearranaiú áct mar an v'ruing vo  
 mairi mé n-a linn féin; agus ní maibe ionnta áct buannaó  
 5080 vo míogaiú éireann mé cornam agus mé caomna na críce  
 vóib, ámáil bío cairtine agus raigóiríúe ag gac míg aníú  
 mé cornam a críce féin.

Agus ir ámlaí vo bíoir an fían ag coinnmeasó ar  
 fearaiú éireann ó Samáin go bealltaine, agus iao mé  
 5085 cornam córa agus mé corc éagcóra vo míogaiú agus vo  
 éigearnaiú éireann; agus fór mé caomna agus mé coiméas  
 éuan na críce ar fírinneair eadairinn; agus ó bealltaine  
 go Samáin mé reilg agus mé ríadac vo véanaim, agus iur  
 gac feiú oile v'á n-iaradó ní éireann oíra, mar atá corc  
 5090 gada agus vóil cána, mé corc víbpeargac agus gac uile  
 oile v'á mbíó ran críce ó foín amac; agus tuairtarail  
 éinnite v'á éionn roin vóib, ámáil bíor anoir ó gac míg ran  
 eoiruir vo na cairtíní agus vo na ceannaiú feána bíor  
 ag véanaim feáma faoi féin. Fá héigean iomoirio von  
 5095 féin ó bealltaine go Samáin beir taoib mé n-a reilg agus  
 mé n-a b'íadac féin mar coinnmeasó agus mar éadairtal ó



O Seachnasaigh, and so, too, of many other places in Ireland. And should anyone say that much of what has been written about the Fian is not to be believed, he would certainly state the truth; for there was no kingdom in the world in which there were not written tales called *fabulæ* in Pagan times, for example, the Knight of the Sun, Bevis of Hamton, Huon of Burdex, and other such like, which were written even in the time of the Faith. But there is no country in the world in which also true and credible histories have not been written. In the same manner, although many imaginative romances have been written about Fionn and the Fian, such as Cath Fionntragha, Bruighean Chaorthainn, and Imtheacht an Ghiolla Dheacair, and others of a similar kind, for the sake of amusement, still it is certain that true credible accounts of them were also written. And it is also certain that their bodies were not abnormally large, but only like those of their contemporaries; and they were nothing more than hired warriors of the Kings of Ireland, to defend and to protect the country for them, as every king has now captains and soldiers to defend his own dominions.

Now the Fian used to be quartered on the men of Ireland from Samhain to Bealltaine; and it was their duty to uphold justice, and to prevent injustice, for the kings and the lords of Ireland; and also to guard and preserve the harbours of the country from the violence of foreigners; and from Bealltaine to Samhain to be engaged in hunting, and the chase, and in every other duty the king of Ireland might impose upon them, such as putting a stop to robbery, exacting the payment of tribute, putting down malefactors, and so of every other evil in the country. For this they had a certain pay, as every king in Europe gives pay to the captains and to the generals who serve under him. However, from Bealltaine until Samhain, the Fian were obliged to depend solely on the products of their hunting and of the chase as



níosaib éireann, mar atá an feolmáic vo beic mar biaú  
 aca, agus crioine na mbeactaúac n-allta mar tuarparal.  
 Ní hiecti leo trá acé donpoinn ran ló go n-oiúce, agus rin  
 5100 um trát nóna. Agus ir é gnáctugáú vo bioú aca gac realg  
 vo-nícti leo ar maidin vo cupi timceall meadóin laoi leir an  
 ngiollanraú go tulaisg v'áiríte mar a mbioir i gcomgar  
 éille agus marca, agus teinnce treactanmóra v'adnaú  
 ann, agus dá élair talman vo véanaim ran marc i gcuair  
 5105 buíde, agus iomaú vo élocáib eimiri vo cupi ran teimú, agus  
 cur vo feolmáic vo cupi ar bearaib va bhuic iur an  
 vteimú, agus cur oile ví vo ceangal i nolaioitib fearca lé  
 ruagánaiú agus a cupi va bearbáú ran élair fá mó von dá  
 élair, agus beic ag biaú na gcloc vo bioú ran teimú  
 5110 orra, go mbeantaú ruca minic arca go beic bearbéa úóib.  
 Agus vo bioú vo méio na vteinnce-re go bfuilvo a láit-  
 reaca dubloirce i móian v'áitib i néinn annú, agus ir  
 víob gairmvo na cmaúaireaúa fulaét fian annú.

Dála na féine, an tan vo éuinnigóir gur an tulaisg  
 5115 ar a mbioú an teine, vo noctáú gac don víob é féin, agus  
 vo ceanglaú a léine fá éaol a cuim, agus vo gáboair  
 timceall an vaira luis vo luáveamari tuar, ag folcaú a  
 bfolc agus ag nige a mball agus ag buain ailaí víob;  
 agus ann rin ag ruatáú a lútaú agus a gcuirleann, go  
 5120 gcuirvoir amlaú rin a vcuirre víob, agus vo hiecti a bpinne  
 leo va éir rin. Agus iar gcaiteam a bpinne úóib vo  
 gáboair ag cógbáil a brianboé agus ag córuagáú a leap-  
 táú, go gcuirvoir inneall ruain orra féin amlaú rin. Trí  
 neite va hvéineáú gac don víob leabáú vó féin, mar atá  
 5125 bairigálaú ériann, caonac agus úrluadair; an bairigálaú  
 i n-íoctari né lári, an caonac ór a éionn roin, agus an  
 úrluadair i n-uadair; agus ir víob ro gairmteari rna  
 reinleabraib trí coilceáú na féine.

Ag ro ríor v'fionn mac Cumáil agus cia an ríocht vo  
 5130 gaevealaib ó vctáin rí. Agus aveir Campianur 'n-a  
 éroin go n-abraio cur vo na huádraib gurab v'fionn

maintenance and wages from the Kings of Ireland ; thus, they were to have the flesh for food, and the skins of the wild animals as pay. But they only took one meal in the day-and-night, and that was in the afternoon. And it was their custom to send their attendants about noon with whatever they had killed in the morning's hunt to an appointed hill, having wood and moorland in the neighbourhood, and to kindle raging fires thereon, and put into them a large number of emery stones ; and to dig two pits in the yellow clay of the moorland, and put some of the meat on spits to roast before the fire ; and to bind another portion of it with suagans in dry bundles, and set it to boil in the larger of the two pits, and keep plying them with the stones that were in the fire, making them seethe often until they were cooked. And these fires were so large that their sites are to-day in Ireland burnt to blackness, and these are now called *Fulacht Fian* by the peasantry.

As to the *Fian*, when they assembled on the hill on which was the fire, each of them stripped off, and tied his shirt round his waist ; and they ranged themselves round the second pit we have mentioned above, bathing their hair and washing their limbs, and removing their sweat, and then exercising their joints and muscles, thus ridding themselves of their fatigue ; and after this they took their meal ; and when they had taken their meal, they proceeded to build their hunting-tents, and so prepare themselves for sleep. Each of them made himself a bed of three things : the tops of trees, moss, and fresh rushes ; the tree-tops at the bottom on the ground, the moss upon these, and the fresh rushes on top ; and it is these are called in the old books, the three tickings of the *Fian*.

The following is an account of *Fionn* son of *Cumhall*, and of the branch of the *Gaels* whence he sprang. Now, *Campianus* says, in his chronicle, that some authors say that it was *Fionn* son of *Cumhall* who was called *Roanus*.

mac Cumailll vo gairmci Roanus. Siúeas ní fíor vó rin.  
 Bioð a fíor asat supab é Cumailll mac Tíeannmóir an  
 ceatíamíad glúin ó Nuadā Neacēt ní Láiḡean fá aḡair vó,  
 5135 asur Muirín muncāom inḡean Táiōḡ mic Nuadāc vīaoi  
 Cātaoiri mōir fá mātair vó. asur fá hī Alma Láiḡean  
 fá feapann vīear vo Tāōḡ mac Nuadāc, asur ir va bīcin  
 rin vo ráimḡ Alma Láiḡean v'fionn i ḡceapc a mātair.  
 Siúeas ir é ní Láiḡean tug fōrmāoil na bīian vó i nUib  
 5140 Cinnḡealāḡ māi a bīuil luimneac Láiḡean anu.

Ir éasgōir vo-beir Hector boetiar i Stair na hAlban  
 aḡac v'ainm ar fionn mac Cumailll, asur fōr ir brēasac  
 avoir ḡo raibe cúḡ cubāio vēas ar aivoe ann. Óir ir  
 pollur a reinleabīaib an tḡeancūra nac raibe ainméio  
 5145 ann tair a luēt cōmāimḡie. asur ir pollar ḡo raḡavār  
 vīonḡ von fēin ba mó ba arīacā asur ba láioḡe ionā é.  
 Ir uime iomoirio vo minneas Rī fēinnio vē ór cionn laoc-  
 raivē éireann, vo bīḡḡ ḡo raibe a aḡair asur a feapāair  
 i ḡceannar feāona laocraivē éireann ioime. Adāar oile  
 5150 fōr fá vōearnao Rī fēinnio vē, vo bīḡḡ ḡur fāruḡ a luēt  
 cōmāimḡie i bīoir asur i bīoḡluim, i nḡaoir asur i nḡliocar,  
 asur fōr i ḡcīionnacēt asur i ḡcīóācēt i ḡcāclāirib,  
 ionnur ḡurab tīio rin vo hoirneas 'n-a Rīḡ fēinnio é, asur  
 nac ar arīacāar a cūir ná ar méio a feapīan feoc cāc.  
 5155 Ir é ḡnāḡfluaḡ vo bioð ar buannacēt fá fionn tīi cāta na  
 ḡnāḡfēine, asur tīi mīle ran cāc, an tan fá rīoāc rīi  
 éireann né céile. Siúeas an tan vo fārao eapāonta vīir  
 aonluēt v' uairlīb éireann asur an t-āivōrīḡ, nó an tan  
 fá hēḡean fluaḡ vo cūi i nAlbain vo neapcūḡas né Dāl  
 5160 Rīaia i n-aḡāio allmūīīac, vo bioð feacēt ḡcāta as fionn,  
 ionnur ḡo mbioð fupēainn fluaḡ aḡe né vūl v'fupcācēt  
 Dāl Rīaia i nAlbain asur né hēīirinn vo cōimēas ó fōir-  
 neapc eacḡīann māi an ḡcēāona.

Ir iomāa arvōaoīreac vo bioð fá fionn ar an bīēin,



But this assertion of his is not true. Know that it was Cumhall son of Treanmhor, the fourth in descent from Nuadha Neacht, king of Leinster, who was his father, and that his mother was Muirn Mhunchaomh daughter of Tadhg son of Nuadha, druid of Cathaoir Mor; and Almha of Leinster was the native inheritance of Tadhg son of Nuadha; and hence Alma of Leinster came to belong to Fionn in right of his mother. However, it was the king of Leinster who gave him Formaoil na bhFian in Ui Cinnsealaigh, where Luimneach Laighean is at this day.

Hector Boetius, in the History of Alba, unjustly calls Fionn son of Cumhall a giant; and besides he falsely asserts that he was fifteen cubits in height. For it is plain from the old books of the seanchus that he was not of abnormal size as compared with his contemporaries; and it is plain that there were some of the Fian of greater size, more powerful, and stronger than he. Now, the reason why he was made Ri Feinnidh over the warriors of Ireland was that his father and grandfather before him were leaders of the warriors of Ireland. Another reason also why he was made Ri Feinnidh was that he surpassed his contemporaries in knowledge and in learning, in skill and in strategy, and also in wisdom and valour in fields of battle, so that it was on this account he was appointed Ri Feinnidh, and not because he surpassed all others in strength of body and size of person. The ordinary host that served under Fionn consisted of the three battalions of the Gnathfhian, having three thousand in each battalion, when the men of Ireland were at peace with one another. But whenever any party of the nobles of Ireland were at enmity with the high king, or whenever it was necessary to send a host to Alba to help Dal Riada against foreigners, Fionn used to have seven battalions, so that he had a sufficiently large host to go to Alba to assist Dal Riada, as well as to guard Ireland from the oppression of the foreigners.

There were many chief leaders under Fionn in command

5165 marí atá caitmíleas ór cionn éada, amáil bíor colonel ór  
 cionn regiment, ceann feadna céir, amáil bíor cairtín  
 anoir, taoiréad caogaid, amáil bíor lieutenant, agus taoi-  
 réad trí naonbair, amáil bíor corporal, agus taoiréad  
 naonbair, amáil bíor decurio as an Rómánaic. Óir an  
 5170 tan do-níctí veic sciúpe nó veic mangca von céad, do bíod  
 bairánta ar gac mangca viod, agus ir ve go gairctí taoiréad  
 naonbair. Agus an tan luaidítear i rtarctáib na héir-  
 eann fear comlainn céad nó caogaid nó naonbair nó a  
 famáil oile rin do beic von féin, ní heas ir iontuigte  
 5175 arta gurab da láim féin do muirfead céad nó caogaid nó  
 naonbair, acit ir ead ir iontuigte ar gur bairánta céad nó  
 caogaid nó naonbair é, agus go mbíod ioncomlainn go n-a  
 buidín lé n-a famáil féin do bairánta as a mbíod famáil  
 na buidne céadna aige. Do bíod ceitíre neitíe v'fíadáb  
 5180 ar gac don vo gabéadai i bfiannairéadit vo cómlionad.  
 An céirní gan cead vo gabáil mé mnaoi, acit a toga ar  
 a veigbéarab agus ar a tréitib. An vaira ní gan bean  
 vo fáruagad. An trear ní gan vuine v'eadrad um féad  
 ná um biad. An ceatramad ní gan doirfeair viod vo  
 5185 ceitíeas mé naonbair laoc.

As ro ríor na coingill oile vo éirí Fionn mac Cumáill  
 rna gráidib gairce fá héirgean vo gac don vo gabáil rúil  
 vo glacfaidíe i bfiannairéadit é. An céadcoingill: ní  
 gabéadai fear ran bfein i móirúail uirniú ná i ndonad  
 5190 Tailítean ná i bfeir Teampad, nó go vtuagad a acitir  
 agus a máitir agus a cine agus a gaolta rlanad uad  
 gan a báir v'agrad ar neac oile go bpad, ionnur nac biad  
 a fúil mé vuine ar bit da vóigail acit é féin; agus da  
 noearntadai uile móra leir-rean gan a cearad v'agrad  
 5195 ann. An vaira coingill: ní gabéadai neac ran bfein go  
 beic 'n-a file vó, agus go nvémeas da leabair véas na  
 pliréadta. An trear coingill: ní gabéadai fear ran bfein



of the Fian, thus: a caithmhileadh in command of the battalion, as a colonel is in command of a regiment, the leader of a hundred like the modern captain, the chief of fifty like the lieutenant, and the head of thrice nine like the corporal, and the head of nine like the decurion of the Romans. For when the hundred were divided into ten divisions, or ten ranks, there was an officer over each, who was called a leader of nine. And when mention is made in the records of Ireland of a man match in battle for a hundred, or fifty, or nine, or such like as belonging to the Fian, we are not to understand from them that such a man would kill a hundred, or fifty, or nine, with his own hand; but what we are to understand from them is that he was leader of a hundred, or fifty, or nine, and was, with his following, a match in battle for a similar leader in command of a like following. There were four injunctions placed on everyone admitted to the ranks of the Fian. The first injunction was not to accept a dowry with a wife, but to choose her for her good manners and her accomplishments; the second injunction, not to force a woman; the third injunction, not to refuse a man asking for valuables or food; the fourth injunction, that none of them should flee before nine warriors.

The following are the other conditions which Fionn son of Cumhall attached to the degrees in bravery which each one was bound to obtain before being received into the Fian. The first condition: no man was received into the Fian or the great Assembly of Uisneach, or the Fair of Tailte, or the Feis of Tara, until his father and mother and clan and relatives gave guarantees that they would never demand any retribution from anyone for his death, so that he might look to no one to avenge him but to himself; and that if he should inflict great injuries, retribution should not be visited on his kinsmen. The second condition: no one was admitted into the Fian until he had become a filé, and had made up the twelve books of Filidheacht. The third condition: no one was admitted



5200 ʒo nʒearncaoi láṑaiṑ loʒmóṑi uo ʒoiṑeaṑ óṑ cionn a ʒlún  
 uó, aʒur uo cuiriṑi innce é, aʒur a ʒiaṑ leiṑ, aʒur ʒao  
 láime láoiṑ uo ériann cuill 'n-a láim; naonḃari láoṑ uo  
 éiʒeaṑṑ cuige ʒo naoi ʒleaʒaiḃ leo, aʒur naoi n-iomaṑie  
 eaṑoṑia aʒur é, aʒur uo caieṑi leo a naoi ʒleaʒa i n-aoin-  
 ʒeaṑṑ ʒur, aʒur uá nʒoinṑi caṑi an ʒeieṑ aʒur caṑi an ʒeṑiann  
 ʒcuill é ní ʒaḃṑaoi i ḃṑiannaioṑeaṑṑ é. An ceaṑṑiaṑaṑ  
 5205 coingiolṑ: ní ʒaḃṑaoi ʒeai ʒan ḃṑéin ʒo nʒearncaoi ʒiʒe  
 ʒuile aiṑi aʒur ʒo ʒcuiriṑi cṑié coillcib iomaṑa é, ʒo uciʒoiṑ  
 an ʒian uile 'n-a uiaio ai ci a ʒona, aʒur ní biaṑ u'aʒaiṑ  
 eaṑoṑia aṑṑ aonéṑiann, aʒur uá mbeiriṑi aiṑi uo ʒoinṑi é.  
 An cúigeaṑ coingiolṑ: ní ʒaḃṑaoi ʒeai ʒan ḃṑéin uá ʒeṑioṑ-  
 5210 nuicʒoiṑ a aiṑim 'n-a láim. An ʒeṑieaṑ coingiolṑ: ní ʒaḃṑaoi  
 ʒeai ionnca uá ucuʒaṑ cṑiaob ʒan coill ulaoi uá ʒolc aṑ  
 a ʒiʒe. An ʒeaṑṑiaṑ coingiolṑ, ní ʒaḃṑaoi ʒeai ionnca  
 uá mionuiʒeaṑ cṑiann cṑion ʒá n-a éoṑaiḃ. An c-oṑṑiaṑ  
 coingiolṑ, ní ʒaḃṑaoi ʒeai ionnca, muna lingeaṑ caṑi ériann  
 5215 buṑ coṑaṑio ʒe n-a éaṑan aʒur muna ʒeṑiomaṑ ʒá ériann  
 buṑ coimíṑeaṑ ʒé n-a ʒlún, cṑié iomaṑ lúie uo beie n-a  
 éoṑp. An naomáṑ coingiolṑ, ní ʒaḃṑaoi ʒeai ʒan ḃṑéin  
 muna ucuʒaṑ ueaṑ aṑ a éoiṑ lé n-a láim ʒan coṑimeaiṑc  
 a ʒeaṑa uime. An ueicṑiaṑ coingiolṑ, ní ʒaḃṑaoi ʒeai  
 5220 ionnca muna ucuʒaṑ móio uon Riʒ ʒéinnioṑ ʒá beie uileaiṑ  
 uṑṑiaṑaṑ uó.

Taṑia ʒé linn éoṑiaic uo beie i ḃṑiaieaiṑ éṑieann ʒo  
 ucuʒaṑai oṑonʒ u'aṑiṑib ulaṑ ʒuaṑiʒ ʒá imeall na hAlḃan,  
 ʒo ucaṑia Ciannaic ingean ʒioʒ Cṑuiṑneac uóib, ʒo ucuʒ-  
 5225 aṑai i mḃoiro caṑi muṑi i. Aʒur maṑi uo éuaṑaiṑ Coṑmaac  
 caṑiaṑʒḃáil a ʒeieṑie iaiṑiaṑ ai éaṑ i, aʒur cuʒ leiṑ uá  
 éiʒ ʒéin i; aʒur uo éinn ʒi ai innaib a coṑiaṑṑie i ʒeieṑ,  
 aʒur ʒṑaṑuiʒiṑ Coṑmaac cṑio ʒin i. Maṑi uo éuaṑaiṑ iom-

into the Fian until a large pit reaching above his knees had been made for him, and he was placed in it with his shield and a hazel staff as long as a warrior's arm in his hand; and nine warriors, with nine spears, were to approach him, leaving the space of nine furrows between him and them; and they hurled nine spears together at him, and if he were wounded in spite of his shield and his hazel staff, he would not be received into the Fian. The fourth condition: no man was admitted into the Fian until, having his hair plaited, he was sent through several woods with all the Fian in pursuit of him with a view to wounding him, while he got but the odds of a single tree over them, and if they overtook him, they would wound him. The fifth condition: no man was admitted into the Fian whose weapons trembled in his hand. The sixth condition: no man was admitted among them if a branch of a tree in the woods unloosed from its plait a single braid of his hair. The seventh condition: no man was admitted among them if he broke a withered bough beneath his feet. The eighth condition: no man was admitted among them unless he leaped over a tree as high as his forehead, and unless he stooped beneath a tree as low as his knee, through the great agility of his body. The ninth condition: no man was received into the Fian unless he could pluck a thorn from his foot with his hand without stopping in his race for the purpose. The tenth condition: no man was admitted among them unless he had sworn to the Ri Feinnidh that he would be faithful and submissive to him.

While Cormac held the sovereignty of Ireland some Ulster nobles made a raid on the coasts of Alba, and they came upon Ciarnait daughter of the king of the Cruithnigh, and brought her as a captive across the sea. And when Cormac heard of her beauty, he demanded her publicly, and took her to his own house; and she surpassed the women of her time in beauty; and for this Cormac loved her. But

orra Eitne Ollamhó, ingean Dúnlaing, bean póirta Ćorrmac,  
 5230 Ćiarndait vo ðeicé aige, aouðairt nac beoír ar don i n-aoim-  
 feacé aige, aḡur fá héigean a faḡáil o'Eitne, ḡur éur vo  
 óaoirre uirre naoi méic nó naoi ḡceanna arðair vo ðleicé  
 nó vo mheic a bróin ḡac laoi. Acé cairir rin, carla  
 Ćorrmac i n-uaiḡnear oi, ḡur coirceao leir í, aḡur ar mbeicé  
 5235 coiriac oi, níor féao ðleicé vo óeanna aḡur céio ór íreál  
 ḡo Ćorrmac aḡur inuoir rin oó. Cuirir Ćorrmac rior ḡo  
 hálbain i ḡcoinne raoir vo óeannaó muileann. Tis an  
 raor éuige aḡur vo rinneao an muileann lair vo fáorao  
 Ćiarndait ar an uaoirre 'n-a raibe aḡ Eitne; ḡonaó oe  
 5240 rin vo éan an ríle na raionn-re rior:

Ćiarndait cuíal Ćorrmac éoir,  
 móir ḡcéao vo ðiacáo a bróin;  
 naoi méic ḡac laoi lé vo ðleicé,  
 níor b'obair óuine óéimheic.

5245 Ćarrrair uirre an rí rán,  
 iona éoir 'n-a haonarán;  
 ḡo riorcoirceair fo leicé,  
 iar rin ro féimó róibleicé.

5250 Airéir uirre ua Cuinn,  
 Tuḡ raor muilinn car mórcuinn;  
 Céao muileann Ćorrmac mic Airé,  
 Ro ba caðair vo Ćiarndait.



when Eithne Ollamhdha daughter of Dunlaing, Cormac's lawful wife, heard that Ciarnait lived with him, she said that he must not have them both at the same time ; and Eithne insisted on getting charge of her ; and she imposed on her as a work of slavery that she should grind with a quern nine pecks or nine measures of corn every day. Notwithstanding this, Cormac met her in secret ; and she conceived of him ; and when she became pregnant, she was unable to grind ; and she went privately to Cormac and told him so. Cormac sent to Alba for an artificer who could construct a mill. The artificer came to him, and made the mill to release Ciarnait from her slavery under Eithne ; and it is on this theme the poet composed the following stanzas :

Ciarnait, handmaid of just Cormac,  
Fed many hundreds from a quern ;  
Nine pecks she had each day to grind ;  
It was not work for a frivolous person.

Then meets she the noble king  
In his house, where she is alone ;  
And she conceived in secret,  
And after that she refused to grind.

Conn's grandson went to visit her ;  
He brought a millwright from over seas ;  
The first mill of Cormac son of Art  
Was a help to Ciarnait.

## XLVI.

17 mé linn. Cóirmaid vo máir fíteal, agus is é fá hairto-  
 bheiteam uó; agus ar mbeir o'fíteal mé huét báir o'fásgáil,  
 5265 vo éirí ríor i gcoinne a míc va ngsairéi flaitrí, agus vo ba  
 ouine gliaí fogluméa an flaitrí rin. Vo fásgáil fíteal a  
 beannadót aige, agus tug vo cóirmaid uó éiríe neite vo  
 cóiméas go ríuócnadót, agus go maó roéar uó rin vo  
 uéanadót, mar atá gan mac ríuó u'áiríom ná o'ileamán,  
 5260 gan ríuó 'n-a mbeir gúar vo léigean mé n-a mnaoi, gan  
 mac moíadót vo méaduigadót, gan a éiríe nó a ríor vo  
 éadairí i ríaríuó va ríarí. Agus i noiaíu báir fíteal vo  
 méar flaitrí ríuóadót vo uéanadót ar gá ní uíob ríor;  
 agus mar uéarbadót oíra glacair flaitrí mac vo cóirmaid  
 5265 mac airí ar uáiradót, agus i gcoinne airíre 'n-a uíadót rin  
 beirí an leant fá coill leir, agus tug vo muiúe va muiú-  
 tír féin vo bí i noiamáirí na coille é, agus duibairí rí an  
 leant vo éiríe go maíe go gcuireadót féin cóirmaid cinníe  
 éiríe; agus leir rin cillí ríon báile va éiríe féin, agus  
 5270 léiríe ríre agus uobríon móir airí, agus ríaríuóir a bea  
 fáe a éiríe agus a bríon ve. Duibairí-rean náe ríaríe  
 a beag. Gíuadót mar vo cóirmaid ríre an bríon ar maríe  
 aige, vo gá go lóiríe ag leoríon airí ag lóiríeagót  
 adóirí a éiríe. Duibairí-rean va uéineadót ríuó airí go  
 5275 noéiríe fáe a bríon vo.

Vo mionnuig ríre go gceiríe fáe ní vo noéiríe  
 rírean ríe ríuó vo. "Maríe," ar rírean, "carla uáir-  
 ra ríeairíe anadót vo uéanadót, mar atá mo uáiríe, mac  
 an ríuó, vo maríe." Scíeairí an bea ar n-a éiríe rin  
 5280 vo, agus gairíuó muiútearí an ríe agus duibairí ríuó an  
 ríuóglac vo céangal ríe míc an ríuó vo maríe; agus  
 vo-ríeairíe amíadót rin leo; agus beiríeairíe céangalíe gur  
 an ríe é. Carla ríor vo flaitrí gur méaduig mac ríe-  
 caríe va muiútearí féin go ríaríe 'n-a uíne ríuóirí. Tug

## XLVI.

It was in the time of Cormac that Fitheal lived; and he was his chief brehon; and as Fitheal was about to die, he sent for his son named Flaithri; and this Flaithri was a wise and learned man. Fitheal left him his blessing, and advised him to observe four things most carefully, and that it would be to his advantage to do so, namely, not to nurse or take in fosterage a king's son, not to impart a dangerous secret to his wife, not to raise the state of a serf's son, not to commit his purse or his treasure to his sister's keeping. And after Fitheal's death, Flaithri resolved to test each of these points. And to make trial of them he took in fosterage the son of Cormac son of Art; and some time after he took the child with him into a wood, and gave him to one of his people, a swineherd, who lived in the recesses of the wood; and he asked him to conceal the child well until himself should send him a certain token; and then he returned to the town to his own house, and feigned much trouble and distress; and his wife inquired of him the cause of his trouble and distress. He said it was nothing. But when she saw his distress continue, she began to importune him to find out from him the cause of his trouble. He said that, if she would keep it a secret, he would tell her the cause of his distress.

She swore that whatever he should tell her as a secret she would not reveal it. "Then," said he, "I have committed a dreadful act of treachery, that is, the slaying of my foster-son, the king's son." Upon hearing this, the wife screamed, and called the house-folk, and told them to bind the parricide because he had killed the king's son. And they did accordingly; and they took him bound to the king. Flaithri also had raised the state of the son of one of his own stewards so that he became a rich man. Similarly very soon after his



5285 mar an gcéadna go shios i nuaire bái d'áir cuio da  
ionnmur i uaire d'áir, ionnmur nac macaó éinní do  
na ceitne neitib duibairt d'áir nír gan fionnab uair.  
Mar fuaire ionnmur mac an neactaire fá uaire é, agus  
an ní ar tí d'áiríge, ní maib uaine díob ír truíme agus  
5290 ír uaine do bí n-a d'áirí iona mac an neactaire, i nuaire  
go bfuighead féin oigheact f'áirí ní d'ceannac do féin.

Cuirir f'áirí, ar mbeir ran éirgean roin do, fíor i nuaire  
d'feactac d'áir íairí uaire an méio ionnmur tuig i  
uaire d'áirí do cuir cuige, go nuairead capair do féin tim-  
5295 ceall an nuaire, agus mar maibí an neactaire í, do féin  
nacair glac féin d'fáirí rín uair maib. Agus mar maibí  
an neactair roin f'áirí agus é ní huic d'áiríge íairí d'  
léirgean do láirí an nuaire go nuairead comraí ní nír;  
agus ar neact do láirí Comraí do, do innír go maib an  
5300 mac f'áirí, agus duibairt é féin do congbáil ran cuibneac  
i maib go uaireact da uaire do láirí. Cuirtear fíor  
ar ceann an maib, agus ar uaireact do láirí uon leab  
ón maib d'áirí maib i comraí d'áirí, mar do comraí ní  
f'áirí cuibneact, fíor ní fíor f'áiríle do. Agus ar  
5305 mbeir do f'áirí f'áiríle, f'áiríle Comraí ór íreál ne  
neact ar ar f'áiríle é féin do cuir ran f'áiríle roin. "Do  
fionnab na ceitne comraíleac tuig m'áirí uair do  
rinnear é," ar f'áirí, "agus fuaire ar n-a nuairead  
fuaire ceitne na ceitne comraíleac tuig m'áirí uair.  
5310 Ar uair ní ceitne do neact oileamain maib nuaire do f'áiríle  
ar d'áirí, uaire f'áiríle do uaiream da uaireact lot nó  
maib do uaireamain uon uaire, agus beacta nó bái an oire  
do uairead f'áirí, ar cumar an nuaire. An uaire comraíle tuig  
m'áirí uair, do ní nuaire ní bí congbáil ní nuaire f'áiríle-  
5315 uaire i maib ran bí go comraíle, agus uaire rín ní ceitne  
d'fáiríle do ní nuaire ní. An uaire comraíle tuig  
m'áirí uair, gan mac maibí nó uaine uaire do méio-

father's death he committed some of his wealth to his sister's keeping, so that none of the four counsels his father had given him should go untested by him. Now, when the steward's son found that he was a prisoner, and the king about to put him to death, none of them was more bitter and severe against him than he, as he hoped to acquire Flaithri's inheritance for himself.

Flaithri, finding himself in this difficulty, sent a message to his sister, asking her to send him the treasure he had given her to keep, that he might make friends for himself around the king's person. But when the messenger reached her, she denied that she had ever received any such thing from him. And when that reply reached Flaithri, as he was about to be put to death, he asked to be permitted to go before the king, in order to speak to him on a secret matter; and when he had come into Cormac's presence, he told him that the child was safe, and asked to be kept in his bonds till his foster-son should be brought in. The son was sent for; and when the child had come in from the swineherd who had been keeping him in safety, as he beheld Flaithri in bonds, he wept without ceasing until he was set free. And when Flaithri had been set free, Cormac asked him privately why he had permitted himself to be placed in this predicament. "It was to test the four counsels my father gave me I did so," said Flaithri; "and I found on testing them that my father's four counsels to me were wise. In the first place, it is not wise for anyone to take upon him the bringing up of a king's son lest he may be guilty of neglect resulting in the injury or loss of the foster-child, while the life or death of the foster-father who had been negligent was in the power of the king. As to the second counsel my father gave me, the keeping of a dangerous secret is not by nature in the power of women in general; hence it is not prudent to commit such a secret to them. The third counsel my father gave me was not to raise or make wealthy



uḡḡáó nó vo éóḡbáil ḡo hinnme, vo bpiḡ ḡurab ḡnátáó leo  
 beicṑ veapmavacṑ ran éommam cuipṑeari opmá, aḡur fór  
 5320 ḡurab olc leo fíor na veapóile aḡur na huipíle óri fáravari  
 vo beicṑ aḡ an vpiuḡ mṑavuiḡear iav. Ir maicṑ,” ar ré,  
 “an ceatpamáv comairle tuḡ m’atari vām, ḡan mo rṑóri vo  
 éabhairṑ vom fíari óri ir eav ir váil vo na mnáib éaváil  
 vo vṑanamṑ va ḡac ionnmur va vṑuḡav a ḡcarav a  
 5325 vṑaricṑ vóib.”

Vo horvuiḡeav ré linn éorpmac beicṑ v’fíacáib ar ḡac  
 aiporíḡ va mbeicṑ i néipunn veicneabari vo beicṑ vo fíori ’n-a  
 fócari ḡan rcarṑain mṑ vo ḡnát, mār atá flait, bpei-  
 5330 teamṑ, vṑaroi, liaiḡ, file, reaná, oipivacṑ; aḡur tpiúr  
 reavmamnacṑ: an flait mār ḡuailivṑe von píḡ, an bpeiteamṑ  
 ré noctav nór aḡur reatṑ na cpiṑe vo láṑari an píóḡ;  
 vṑaroi ré hioṑbarṑa vo vṑanamṑ, aḡur ré tuar maiteara nó  
 uile von épiṑ a loṑ a ḡaroirṑ aḡur a ḡeintlivacṑa; liaiḡ  
 ré leiḡear vo vṑanamṑ von píḡ aḡur va píóḡain aḡur von  
 5335 teagḡlac ó foin amacṑ; file ré haroir nó ré harómolav vo  
 vṑanamṑ va ḡac don vo réiri a maiteara nó a mṑḡnóm;  
 reaná ré comṑav émarṑ ḡcoibnearṑ rceol aḡur imṑeacṑa  
 na n-uaral ó aipmṑi ḡo haripmṑi; oipivacṑ ré reinn aḡur  
 ré ḡabáil vuan aḡur vṑeacṑ vo láṑari an píóḡ; aḡur tpiúr  
 5340 reavmamnacṑ ré rpeartal aḡur ré rpiotólamṑ an píóḡ ḡo n-a  
 bṑurṑainn vo ronnaimvóib aḡur vo vóileamṑaib ré a n-aip.  
 Vo bí an nór-ro ar conḡbáil ó aipmṑi éorpmac ḡo báṑ  
 vṑarain mic Cinnérovṑ ḡan málairṑ atṑ amáin ó vo ḡabavari  
 píḡṑe éipeann cpeivacṑ épiort, ḡurab anmṑarṑ eadailṑe  
 5345 vo bíov i n-áit an vṑavó ré rpiotal aḡur ré foillṑuḡav  
 reatṑa aḡur vliḡṑe vṑe von píḡ aḡur va teagḡlac. Aḡ reo  
 ruiṑeamṑ an tpeanáiv ar an ní-re anuar:

Veicneabari cuibnearṑ an píóḡ,  
 ḡan impearin ḡan imṑnóm;  
 5350 eol vām a n-áireamṑ uile,  
 ioir píḡ ir ró-ṑuine.



the son of a serf or of a lowly person ; for such persons are usually unmindful of the benefit conferred on them ; and moreover, they are hurt that the party who raised them should be aware of the meanness and lowly state whence they rose. Good," said he, "is the fourth counsel my father gave me : not to give my treasure to my sister ; for it belongs to the nature of women to regard as spoil whatever valuables their friends give them to keep in safety."

It was ordained in Cormac's time that every high king of Ireland should keep ten officers in constant attendance on him, who did not separate from him as a rule, namely, a prince, a brehon, a druid, a physician, a bard, a seancha, a musician, and three stewards: the prince to be a body-attendant on the king ; the brehon to explain the customs and laws of the country in the king's presence ; a druid to offer sacrifices, and to forebode good or evil to the country by means of his skill and magic ; a physician to heal the king and his queen and the rest of the household ; a filé to compose satire or panegyric for each one according to his good or evil deeds ; a seancha to preserve the genealogies, the history, and transactions of the nobles from age to age ; a musician to play music, and to chant poems and songs in the presence of the king ; and three stewards with their company of attendants and cupbearers to wait on the king, and attend to his wants. This custom was kept from the time of Cormac to the death of Brian son of Cinneide without change, except that, since the kings of Ireland received the Faith of Christ, an ecclesiastical chaplain took the place of the druid, to declare and explain the precepts and the laws of God to the king, and to his household. Thus does the seancha set forth the matter just stated :

There are ten round the king,  
Without rivalry, without anxiety—  
I can name them all,  
Both prince and official.

5365      Óleagair i gcuibheann ríog rait,  
               bheiteadh i r ríle i r flait;  
               an rí ag nac bia an tgrébe éall,  
               ní élig féine a eimeaclann.

              Anmáir a g foirceadual rceal,  
               Seanca leatruigear gac léan;  
               Oirfitead ré céaduib éall  
               Óligib íoc i r eimeaclann.

5380      Laidh an ceatnamháb uaine  
               D'fior galair gac doin uile;  
               Tria r ríocólmha mbuithneab mbann  
               Sloinnfeao vo fludgaib éirneann.

5385      An rí ag nac béio rin uile  
               ní élig i réim ríoghuib;  
               i ucig Teamha ní bia a feal,  
               an rí ag nac bia an veicneabair.

              Do bí o'feabair gníom bheac agur reacta Córmaic go  
               ucug Dia folur an éireoinn ó react mbliadna ré mbar.  
 5370 Agur uime rin vo óiúlt adraó vo láimhéib, agur vo gac ré a  
               air cáthar agur onóir vo éabhairt von fíir-Dia, ionnug zupab  
               é an tpeair fear vo éireo i nÉirinn é ríul cáinug páorais:  
               Concubair mac Neaira an céadpeair vo gac creitheam air  
               n-a élor ó bairac oraoi go gcéadpáir Cúroir leir an  
 5375 gine lúaduib, Moirann mac Madoin an uair fear, agur  
               Cormac mac Airt an tpeair uaine. Ir i oTeamhaig vo  
               éleactad Cormac áitiugad air loir na ríog ríomhe nó zur  
               milleab a ríoc lé hDonzur gaoibuaibteac, amail duib-  
               ramair éur; agur ó rin amac i nÁcail i ucig Cleitig  
 5380 agur i gCeannannur vo bíod. Óir níor máire agur níor  
               fionair lé fearaib éirneann ní go n-doinn o'áitiugad i  
               oTeamhair; agur uime rin vo ríad Cormac an ríge va mac  
               .i. Cairbre líteadair, agur vo léig Teamhair ó, agur vo  
               cuaid féin i ucig Cleitig agur i nÁcail i bpoair Teamhaic.

There are appointed to attend on gracious kings,  
 A brehon, a filé, and a prince ;  
 The king who has not the three named,  
 His honour-price is not sanctioned by Fenian law.

A chaplain to expound the gospels,  
 A seancha who sets right every mishap,  
 A musician skilled in harp-strings also :  
 For these fine and honour-price are appointed.

The fourth person is a physician,  
 To look to each one's disease ;  
 Three stewards to serve famous companies,  
 I shall record for the hosts of Erin.

The king who shall not have all these  
 Has no right to be in the Reim Rioghruidhe ;  
 In the house of Tara shall not pass his time  
 A king not having the ten.

On account of the excellence of Cormac's deeds, and judgments, and laws, God gave him the light of the Faith seven years before his death. And, accordingly, he refused to adore gods made with hands ; and he set himself to reverence and honour the true God ; so that he was the third man in Ireland who believed before the coming of Patrick. Conchubhar son of Neasa was the first to receive the faith when he heard from Bacrach the druid that the Jewish people would put Christ to death by torment ; Morann son of Maon was the second person ; and Cormac son of Art was the third. It was at Tara that Cormac usually resided, according to the practice of his predecessors, until his eye was destroyed by Aonghus Gaoibuaibhtheach, as we have said above ; and thenceforward he abode in Achail, in the house of Cleiteach, and in Ceanannus. For the men of Ireland considered it neither becoming nor auspicious that a king with a blemish should abide in Tara ; and for this reason Cormac gave over the sovereignty to his son Cairbre Lithfeachair ; and he gave up Tara to him, retiring himself to the house of Cleiteach and to Achail, not far from Tara. And it was there he



5385 **S**onaú ionnta roin do minne na Teagairc Ríog aḡ múnad  
 maḡ buú vual do mīg beít, maḡ aḡubriamaḡ euaḡ, aḡur  
 cionnuḡ do rmaétraú na tuadā 'n-a nuliḡeadaib. Aḡur  
 ón trád fári éreḡ Cormaḡ an mīghe nioḡi éreio áct von  
 doim-**Ó**ia neamúa.

5390 **L**á va maib Cormaḡ i otiḡ Cleitiḡ do bávaḡ na vmaoíte  
 'n-a fíadúaire aḡ aḡmaú an laoiḡ órúa, aḡur eác va  
 aḡmaú aḡ loḡ na noḡuaú. Do fíaruiḡ Maolḡeann  
 vmaoi do **C**ormaḡ eḡeáa aḡ naé aḡmaú an laoiḡ órúa aḡur  
 na vée maḡ eác. "**N**í véean" aḡ Cormaḡ "aḡmaú von  
 5395 éap vo róine mo éapv féin, aḡur vo b'féaḡi an vuine vo  
 minne é v'aḡmaú, óiḡ iḡ uaiḡle é ioná an ceap. **S**rearaḡ  
**M**aolḡeann vmaoi an laoiḡ órúa ḡo mo lḡḡ 'n-a b'fíadúaire  
 uile. "**A**n b'raice rúo a **C**ormaḡ?" aḡ Maolḡeann. "**C**ia  
 vo-éim," aḡ Cormaḡ, "ní véean aḡmaú áct vo **Ó**ia nime  
 5400 aḡur talmaḡ aḡur iḡuinn."

**D**o beaḡbaú a éuio von mīg iai roin aḡur vo ḡab aḡ  
 iḡe mipe vo bmaúán ón mbóinn. Leḡ rḡn táḡḡavaḡ na  
 ríabḡa iai n-a ḡḡrearaéct vo Maolḡeann vmaoi aḡur  
 maḡbēaḡ an mī leo. Fuḡeann oile aḡeḡi ḡuḡi eḡáim bmaúain  
 5405 vo leaḡ va bmaḡḡaio aḡur vo eáct é, óiḡ iḡ aḡ iḡe éiḡe vo bī  
 an uaiḡ vo eáctrao na ríabḡa nó na vemaḡain aḡeḡa é.

**I**ai vteaéct v'aḡiḡeanaib báir i noáil an míoḡ aḡubaire  
 mē n-a aor ḡmáú ḡan a éoiḡ v'aḡnaḡal ran bmaḡ maḡ a  
 maḡavaḡ míoḡmaú **T**eamraé roime rḡn. Aḡ mbeít iomoiḡo  
 5410 vo eác aḡ bḡeít a éuḡ v'aḡnaḡal von bmaḡ euiḡo na  
 ríabḡa i n-aḡainn ḡo vtuile móiḡi trī huaiḡe rompa é, óiḡ  
 nioḡi b'áil leo a éoiḡ vo léiḡean i rēiḡ iouáil trē éreivem  
 von fíri-**Ó**ia vó. Aḡur an ceaḡmaḡaú reaéct muḡavaḡ luéct  
 a ioméaiḡi ran aḡainn é, aḡur beaḡaiḡ uadā an coḡp mē rḡuē  
 5415 na bóinne ḡo máiniḡ Roḡ na Ríog aḡur rēaḡeḡaiḡ an coḡp rḡiḡ

composed the Teagaisc Riogh, setting forth what a king should be, as we have said above, and how he should rule the people through their laws. And from the time that Cormac gave over the sovereignty, he believed only in the one God of heaven.

On a certain day, when Cormac was in the house of Cleiteach, the druids were worshipping the golden calf in his presence; and the general body of the people were worshipping it after the manner of the druids. Maoilgheann the druid asked Cormac why he was not adoring the golden calf and the gods like the rest. "I will not," said Cormac, "worship a stock made by my own artificer; and it were better to worship the person who made it; for he is nobler than the stock." Maoilgheann the druid excited the golden calf so that he made a bound before them all. "Dost thou see that, O Cormac?" said Maoilgheann. "Although I see," said Cormac, "I will worship only the God of heaven, of earth, and of hell."

After this his food was cooked for the king; and he began to eat a portion of a salmon from the Boinn. Thereupon the demon sprites came, at the instigation of Maoilgheann the druid, and they killed the king. Others say that it was a salmon-bone that stuck in his throat and choked him. For it was eating fish he was when the sprites, or demons of the air, choked him.

When the king was in the throes of death, he directed his officers not to bury his body at the Brugh, where the kings of Tara had been buried up to then. But when the people were conveying his body to the Brugh to be buried, the sprites put it into the greatly swollen river thrice before them; for they did not wish to let his body into the burial-place of the idolaters, since he believed in the true God. And the fourth time its bearers carried the body into the river; and it was snatched away from them by the current of the Boinn, and it reached Ros na Riogh; and it



an bfuad nó mair an gcrócar, sonadú ve rin atá á fuaio  
ar bóinn. Do caoineadú ann rin é agus do rinneadú a uaid  
agus do haðnaiceadú ag Rof na Ríog é. Taimis Colum Cille  
aimpeari iméian na éir rin sur an ionadú roim, go bfuair  
5420 ceann an ríog Cormaic ann, agus do haðnaiceadú leir é.  
Anair Colum Cille ran áit céanna go noubairt tríocead  
airneann ór a éionn, go bfuil eaglais anu ran áit rin.

Ó earla úinn labhairt ar na vpaioitib annro, mear-  
aim surab oircear úinn labhairt ar éuro na nualab  
5425 agus go háirte ar a n-ioubairtaib agus ar a ngearaib  
mar bair pollur i n-ar nuaio. Adáio iomorro mé a baircinn  
i néirinn anu i n-áitib iomú a 'n-a réadcoimairtaib ó  
aimir na págánta áit iomad ve leacab nó-leacna agus  
galláin éioé ag a n-iomcar, agus ir oib gairmtear 'na  
5430 reinleabhaib áitíre ióluioe, agus leaptáca na féine  
gairtear an pobal coitceann oib, vo bair naé fear oib  
céad fáir hoiruirgeadú id. Ir ar na haltoirib-re vo  
cleactaio i n-álló leir na vpaioitib a n-ioubairta vo  
véanaim maille mé marbadú a mbocán a vtarib agus a  
5435 reitceadú, agus na vpaioite féin vo éigeact ar a nglúnaib  
rá íleadú folá na h-ioubairta na nglánaú féin ó fálaear  
a gcean, ámáil vo-níó an t-airíagair i mearc an éimú  
lúdaioe an tan éiríeadú rá oircead na h-ioubairta vo  
léigean folá na h-ioubairta vo mair féin. Sonadú ve rin  
5440 vo gairtí Pontifex .i. vpaioeadoirí ve.

Óála na nuaio ir é reiom vo-níóir vo reiceadúib na  
vtarib n-ioubairta a gcoiméad mé huét beir ag véanaim  
conjuración nó ag cur na nuaian rá gearaib, agus ir  
iomú céim ar a gcuiríre geara oir, mar atá ílleadú ar  
5445 a rcáile féin i n-uirce, nó mé hamair ar néallab nime, nó  
mé fozar gaoite nó glóir éan vo élor. Síeadú an tan vo  
céleadú gac áirig oib rin oir, agus rá héigean oib a  
noiceall vo véanaim, ir ead vo-níóir cuinncláca caoiteann  
vo véanaim agus reiceadú na vtarib n-ioubairta vo leactú



became separated from the *fuad*, or bier, whence the ford Ath Fuaid on the Boinn is named. They mourned for him there; and his grave was made; and he was buried at Ros na Riogh. A long time after this, Columcille came to that place, and found the head of king Cormac there, and buried it. Columcille remained in the place till he had said thirty Masses above his grave, and there is now a church in the place.

As we have spoken of the druids here, I think it will be meet to give some account of them, and especially of their sacrifices, and of their geasa, as will appear below. There are, indeed, to be seen in Ireland to-day in many places, as relics of the Pagan times, many very wide flag-stones, and pillar-stones supporting them; and these are called idol-altars in the old books, while the general populace call them beds of the Fian, as they are ignorant of the reason of their construction. On these altars the druids were wont to make their sacrifices in the olden time, and slay their he-goats, their bulls, and their rams; and the druids themselves went on their knees under the blood as it dropped from their victims, to cleanse themselves from the uncleanness of their sins, as the high priest did among the Jewish people when he went under the sacrificial bridge to let the blood of the victims flow over him, and hence he was called Pontifex, that is, bridge-wright.

As to the druids, the use they made of the hides of the bulls offered in sacrifice was to keep them for the purpose of making conjuration, or laying geasa on the demons; and many are the ways in which they laid geasa on them, such as to keep looking at their own images in water, or gaze on the clouds of heaven, or keep listening to the noise of the wind or the chattering of birds. But when all these expedients failed them, and they were obliged to do their utmost, what they did was, to make round wattles of the quicken tree, and to spread thereon the hides of the bulls

5460 orra aḡur an t-aobh do bhíod fúir an bheoil do éirí n-uachtar  
 oíob, aḡur uil mar rin n-uirsiúin a ngeara do toḡairm na  
 nveamhan do buain rceál oíob, amail do-ní an toḡairmac  
 ran éirceall aníú; gonaó de rin do leán an rean-focal  
 ó foirne aveyr go vteio neac ar a éirceall fúir an tan do-ní  
 5465 oíceall ar rceala v'fagáil.

Do príomh-roiliz iomorro do bhíod n-éirinn n-alló n-  
 n-aimir na pádánacá, 'n-a gcuirí uiríor ríog na  
 héireann, mar acá bhuḡ na bóinne aḡur Roiliz na Ríog  
 láim ré Cnuacáin. Ir pollur gur b'ionad aónaice do  
 5470 ríogáib Teamhac bhuḡ na bóinne ar an reanúr eua,  
 aḡur ir veaib gur b'ionad coitceann aónaice do ríogáib  
 éireann Roiliz na Ríog n-Cnuacáin do réir tona éreac  
 ran laoir-re ríor:

5465 acá fúir na ní fionn fáil,  
 oáirí mac fíacac rean gnaib;  
 a Cnuaca no ceilir fain  
 ar gallaib ar gaebealaib.

5470 acá fúir Dúngalaó vian  
 tuḡ na géill tan muir amair;  
 acáir fúir, foillir an oac,  
 Conn tuacal aḡur tomalac.

5475 Trí mic eóac fírliz fínn,  
 acáir fáir níur mar maoibim;  
 acá eóacáir aineam fion,  
 ar n-a mairb do mair-maol.

acá eóacáir fírlac flait,  
 fúir aḡur veirbír veagáir;  
 aḡur cloir, ní céim ac,  
 aḡur meab aḡur mairac.

5480 éire fíola aḡur banba,  
 Trí hógáir áille amair,  
 acáir n-Cnuacáin na gclann,  
 tair ban do tuac oé Danann,

offered in sacrifice, putting the side which had been next the flesh uppermost, and thus relying on their geasa to summon the demons to get information from them, as the conjurer does nowadays in the circus; whence the old saw has since been current which says that one has gone on his wattles of knowledge when he has done his utmost to obtain information.

Formerly, in the times of Paganism, there were two chief cemeteries in Ireland, in which most of the kings of Ireland were buried; namely, the Brugh of the Boinn, and the Cemetery of the Kings near Cruachain. It is plain, from the narrative given above, that the Brugh of the Boinn was a burial-place for the kings of Tara; and it is certain that the Cemetery of the Kings at Cruachain was a common cemetery for the kings of Ireland, according to Torna Eigeas in the following poem:

A fair king of Fail lies beneath thee,  
Dathi son of Fiachraídh, a man of dignity;  
O Cruacha, thou hast concealed this  
From foreigners and from Gaels.

Beneath thee lies strenuous Dunghalach,  
Who brought the hostages across the sea from the west;  
There is beneath thee, make known the gift,  
Conn Tuathal and Tomaltach.

Three sons of Eochaidh Feidhlioch the fair,  
They are beneath thy wall as I aver;  
Eochaidh Aireamh lies prostrate,  
Slain by the mighty great Maol.

Eochaidh Feidhleach the prince  
Is beneath thee, and worthy Deirbhri,  
And Clothra, not reproachful the dignity,  
And Meadhbh and Murasc.

Eire Fodla and Banbha,  
Three beauteous noble young ladies,  
Are in Cruacha of the clans,  
Three women of the Tuath De Danann,



5485

Trí mic Cearmacha a Síť Truim,  
 Agus Luđair a Liađoruim;  
 Clann aosa mic an Dađda,  
 Agus muidir mórcałma.

5490

Acáto fáo líg 'n-a luíge,  
 Cobdać Caol ir uđuine;  
 Agus Dađda, réim go rać.  
 Agus Ollań aro uallad. Acá.

Do đad Eoćairđ Sunnat mac Féiđ mic Iomćađa mic  
 bhearaıl mic Siorćađa mic Fiaćać Finn ó ráıućeap Dál  
 bFiaćać mic Ulúćaıđ mic Veitpin mic Eoćać mic Sin mic  
 5495 Roiřin mic Truim mic Roićruim mic Airınoıl mic Mainc mic  
 Forđa mic Feapađaıđ mic Oiliolła Éapaann mic Fiaćać  
 Fır Mara mic Dongupa Tuırbıđ Teamıać vo řiol Éıreamóın  
 řiođaćć Éıreann aoin bııađaın amáın, đur tuic lé Luđna  
 Feırtıe.

The three sons of Cearmad, from Sith Truim,  
And Lughaidh from Liathdhrum,  
The sons of Aodh son of the Daghadh,  
And tall brave Midhir.

Beneath thy pillar-stones are lying  
Graceful Cobhthaoh and Ughaine,  
And Badhbhecha of the prosperous reign,  
And proud, haughty Ollamh. A fair.

Eochaidh Gunnat son of Fiach, son of Iomchaidh, son of Breasal, son of Siorchaidh, son of Fiatach Fionn from whom the Dal bhFiatach are named, son of Dluthaidh, son of Deitsin, son of Eochaidh, son of Sin, son of Roisin, son of Triun, son of Roithriun, son of Airndil, son of Maine, son of Forga, son of Fearadhach, son of Oilill Earann, son of Fiachaidh Fear Mara, son of Aonghus Tuirbheach Teamhrach of the race of Eireamhon, held the sovereignty of Ireland one year, and he fell by Lughna Feirtre.

## XLVII.

5500 Uo žab Cairbre Liṛeadair mac Cormaic mic Airt  
 Doimṛi mic Cuinn Céadadair mic Feólumrō Reaṛtmair  
 mic Tuadail Teaṛtmair mic Fiadac Fionnolmō uo fiol  
 Éireamóin ríogaṛt Éireann reaṛt mbliadna ar fícto, aṣur  
 ir uime žairṛear Cairbre Liṛeadair ūe, uo bñiž žurab  
 5505 láim ré Liṛe i Laižnib uo hoilead é. Aṣur Eicne Ollamōa  
 inžean Dúnlaing mic Éanna Maō fá máṛair ūó; aṣur ir Lé  
 Simeon mac Curb u'forṛuaṛaib Laižean uo marbaō Cairbre  
 i žCaṛ žabna. Aṣur ir é aōḃar fáṛ cuṛead ūe žabna,  
 Samasir inžean fínn mic Cumail fá bean uo ūormac Caṛ  
 5510 mac Oiliolla Óluim, aṣur fá hi máṛair ċinne aṣur ūonla  
 aṣur mōža Corb i, aṣur ir epér an nžael roin uo conžaid  
 Mož Corb bráṛair a máṛair .i. Oirín mac fínn aṣur Clanna  
 Baoirne tar fáružaō Cairbre Liṛeadair aṣur aōḃa  
 Caoim mic žaraiō žlúnuib uo clannaid Mórna, aṣur ir  
 5515 aṣ clannaid Mórna uo bi buannaṛt Éireann an epáṛ roin.  
 Aṣur uo ḃáḃar feaō reaṛt mbliadna i n-eaṛaonta ré  
 fionn aṣur ré clannaid Baoirne; žonaō uime rin uo  
 žrioraḃar clann žaruiō žlúnuib Cairbre Liṛeadair  
 aṣur cūžeaōaiž Éireann mar don rin u'airíogaō mōža  
 5520 Corb, i noóž žo ūciocfaō ūe rin clanna Baoirne u'ionn-  
 arbaō, žonaō ūe rin táimž taḃairt Čaṛa žabna.

Uo čuarō an Mož Corb-ro luṛt 300 loṛž žo epioṛ  
 loṛlonn mar don ré ūá bráṛair a máṛair (clann uo riž  
 loṛlonn iao) uo buain ceannair epioṛ loṛlonn a-ṛe ūóib  
 5525 ūon riž uo bi ar loṛlonnaib ūar ḃáim iao-ur -ac laṛmčir,  
 žur bñir caṛ ar an riž, žur marbaō leṛ e žo -a čerṛe



## XLVII.

Cairbre Lithfeachair son of Cormac, son of Art Aoinfhear, son of Conn Ceadchathach, son of Feidhlimidh Reachtmhar, son of Tuathal Teachtmhar, son of Fiachaidh Fionnoluidh of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years; and he was called Cairbre Lithfeachair because it was near the Lithfe in Leinster that he was brought up. And his mother was Eithne Ollamhdha daughter of Dunlaing son of Eanna Nia. And Cairbre was slain at the Battle of Gabhra by Simeon son of Cearb, one of the Fortuatha of Leinster; and the reason why the Battle of Gabhra was fought was: Samhaoir daughter of Fionn son of Cumhall was the wife of Cormac Cas son of Oilill Olom, and she was the mother of Tinne and Connla and Mogh Corb; and it was by reason of that relationship that Mogh Corb protected his mother's brother, that is, Oisín son of Fionn, and the clanna Baoiscne from being overpowered by Cairbre Lithfeachair and Aodh Caomh son of Garaidh Glundubh of the race of Morna; and at that time the clanna Morna formed the regular army of Ireland; and they were at enmity with Fionn and with the clanna Baoiscne for seven years. Hence the party of Garaidh Glundubh incited Cairbre Lithfeachair and the provincial kings of Ireland to dethrone Mogh Corb in the hope that, as a consequence of this, the clanna Baoiscne would be banished. And this led to the Battle of Gabhra.

This Mogh Corb, with the manning of 300 ships, went with two brothers of his mother (they were sons of the king of Lochlōinn) to obtain for them the sovereignty of Lochlōinn from the king of Lochlōinn, whose name was Iarus son of Iarnmhor, and he defeated the king in battle, and slew him

macaib ašur go n-a oét mbriáitib ašur go n-urimóir uairle  
 loélonn ašur tñi míle mair don iú, sur fágaib realb críche  
 loélonn aš uá briađair a máđair.

5530 Do gab fođairó Airgđeac ašur fođairó Cairpđeac uá  
 mac Mic Con mic Macnaó mic Luigđeac mic Uáirne mic  
 Firi uillne vo flioét Luigđeac mic fođa ríogđeac éiréann.  
 Doiribliaóain uóib ariakon i geomflaitear; sur éuit fođairó  
 Cairpđeac lé fođairó Airgđeac, ašur vo éuit fođairó Airg-  
 5535 đeac leir an bfein i gcač Ollairba.

Do gab fiađairó Spairbtine mac Cairbrie Litpeacair mic  
 Cormaic mic Airc Doirfiri mic Cuinn céadúđeac vo fíol  
 éiréamóin ríogđeac éiréann tñi bliadna uéaš ar fícto sur  
 éuit leir na tñi Collaib i gcač Dubcumar. Doiré ingean  
 5540 ríogš Gallđeacéal bean fiađac Spairbtine máđair Muiréad-  
 aigš Tíriš; ašur ir uime vo gairtí fiađairó Spairbtine úe vo  
 briš surab i nDún Spairbtine i gConnacđeac vo hoileac é.  
 Ionnuir iomoirio surab móiré vo tuigirúe an ní-re cuirream  
 ríor annro ó praltair Čairil aúbair Cađa Dubcumar ašur  
 5545 reanéur đaoil na gColla ré fiađairó Spairbtine.

Aš Cairbrie Litpeacair tñá reairio Oirđialla .i. clanna  
 na gColla ré clannaib Néill ašur ré Connacđeac. Fiađairó  
 Spairbtine iomoirio mac Cairbrie Litpeacair, ir é reanacair  
 eođac Muiréadúóin mic Muiréadúigš Tíriš mic Fiađac  
 5550 Spairbtine é, ašur ir ón Muiréadúac roin acáio clanna Néill  
 ašur riri Connacđ. Eođairó Doirleac iomoirio mac Cairbrie  
 Litpeacair veairbriađair o'fiađairó Spairbtine; ašur vo  
 bádair triair mac aš an eođairó rin .i. na tñi Colla ašur ir  
 uacđ acá Uí Mac Uair, Uí Cuiomđeann, ašur Moóoririgš. Fá



and his four sons and his eight brothers, and the majority of the nobles of Lochloinn, and left his mother's two brothers in the possession of the country of Lochloinn.

Fothaidh Airgtheach and Fothaidh Cairptheach, two sons of Mac Con, son of Macniadh, son of Lughaidh, son of Daire, son of Fear Uileann of the race of Lughaidh son of Ioth, assumed the sovereignty of Ireland. They both reigned conjointly one year. And Fothaidh Cairptheach fell by Fothaidh Airgtheach, and Fothaidh Airgtheach fell by the Fian in the Battle of Ollarbha.

Fiachaidh Sraibhthine son of Cairbre Lithfeachair, son of Cormac, son of Art Aoinfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland thirty-three years, and fell by the three Collas in the Battle of Dubhchumair. Aoife, daughter of the king of the Gallghaedheal, was the wife of Fiachaidh Sraibhthine, and mother of Muireadhach Tireach; and he was called Fiachaidh Sraibhthine, for it was at Dun Sraibhthine in Connaught he was fostered. Now in order that this event may be better understood, we shall set down here, from the Psalter of Cashel, the cause of the Battle of Dubhchumair, and an account of the relationship that existed between the Collas and Fiachaidh Sraibhthine.

It is at Cairbre Lithfeachair that the Oirghialla—that is, the family of the Collas—separate in their pedigree from the clanna Neill and the Connachtaigh. And Fiachaidh Sraibhthine son of Cairbre Lithfeachair was grandfather of Eochaidh Muighmheadhon son of Muireadhach Tireach, son of Fiachaidh Sraibhthine; and it is from this Muireadhach that the clanna Neill and the men of Connaught are descended. Eochaidh Doimhlean son of Cairbre Lithfeachair was brother to Fiachaidh Sraibhthine; and this Eochaidh had three sons, to wit, the three Collas, and from these are descended the Ui Mac Uais, the Ui Criomhthainn, and the Modhornaigh. The real names of the three Collas referred to were Cairioll,



5565 hiaḁ anmanna uíḁle na uḁrí ḡColla-ḡo Cairioll Muireadúac  
 aḡur doḁ. Aḡ ḡo ḡíor uoirmuireacḁ an tḡeandáirḁ aḡ ḡin :

5568                   Tḡí mic eadac, aḡo a mblairḁ,  
                       na tḡí Colla doḁualmaḡ;  
                       Colla meann Colla ḡo ḁrí,  
                       1ḡ Colla uair an t-aiḡorí.

1ḡ eol sam anmanna an tḡí,  
 ḡo ḡo mairḡarḁ an t-aiḡoríḡ  
 1 ḡan tḡí ḁreabairḡlain éall,  
 doḁ Muireadúac 1ḡ Cairioll.

5565                   Cairioll Colla uair an ḡí,  
                       muireadúac, Colla ḡo ḁrí;  
                       doḁ, Colla meann, móḡ a blairḁ,  
                       tḡeán óḡ ḡac teann an tḡiar ḡain.

ḡá hī aileac inḡean uḁaire ḡí Alban bean eodac  
 5570 Doimléin máḁair na uḁrí ḡColla. 1ḡ aḡ ḡiacáirḁ Spairḁtine  
 vo ḡónḡarḁ na tḡí Colla ḡionḡail, va uḁáinḡ ḡlaid-  
 ear éḡeann vo ḡcarḡarḁ ḡiú ḡéin. Aḡ ḡo ḁeana ḡac na  
 ḡionḡaile ḡin. Aḡ mbeirḁ tḡá uḁḡiacáirḁ 'n-a ḡiḡ éḡeann  
 tarḡa mac maḁir aḡe .i. Muireadúac Tḡeac; aḡur 1ḡ é ḡá  
 5575 tuairḡneac caḁa aḡ a ḁḁair, óḡ ḡí léḡḁí an ḡí ḡéin 1 ḡacḁ.  
 Téir Muireadúac aḡḡear uḁáirḁ ḡo ḡluadḡaḁ leḡ uon  
 mḡmáin, aḡur tuḡ ḡéill aḡur aḡḡne leḡ. Tarḡa ḡiacáirḁ  
 Spairḁtine 1 nḁubḁumairḁ lāim ḡé Tailḁtin aḡear aḡur  
 ḡluadḡ aḡe ann. Sluadḡ oile lé tḡiar mac a uḁairḡrḁtar  
 5580 .i. na tḡí Colla aḡur iao aḡ conḡnam lé ḡiacáirḁ Spairḁtine  
 1 nḁubḁumairḁ lāim ḡé Tailḁtin. Marḁ vo ḁualavar  
 áḁear uḁéirḡe vo mḡuireadúac ḡan mḡmáin, aḁeḡeāḁ ḡac  
 don 1 ḡcoirḁinne ḡurab é aḁḁar ḡiōḡ éḡeann é. “ḡḡeāḁ vo  
 uḁéanam” aḡ na Colla “va ḡairḁe Muireadúac uḁéirḁ ḡiacáirḁ  
 5585 'n-a ḡiḡ éḡeann.” “1ḡ eāḁ 1ḡ maḁir uḁáin vo uḁéanam” aḡ  
 ḡarḁ “caḁ vo ḁaḁairḁ uon tḡeirḡiḡ aḡur an tan mḡuirḡḡeam  
 é ḡéin ḡo n-a ḡluadḡ aḡnḡéin ḡacáirḁ aḡ a mḁ aḡainn an

Muireadhach, and Aodh. Here is the seancha's statement of this matter :

The three sons of Eochaidh, great their fame,  
The three Collas we have heard of ;  
Colla Meann, Colla fo Chri,  
And Colla Uais the high king.

The names of the three I know,  
And they slew the high king  
On yon wide bright plain,  
Aodh Muireadhach and Cairioll.

Cairioll, Colla Uais the king,  
Muireadhach, Colla fo Chri,  
Aodh, Colla Meann, great his fame ;  
These three were mighty beyond all strength.

Aileach daughter of Udhaire king of Alba, wife of Eochaidh Doimhlean, was the mother of the three Collas. It was Fiachaidh Sraibhthine these three Collas slew, though a kinsman, which resulted in the sovereignty of Ireland being lost to themselves. Now this was the cause of that murder of a kinsman : When Fiachaidh was king of Ireland, he had a good son called Muireadhach Tireach, and he was leader in battle for his father, for the king himself would not be allowed into battle. On a certain occasion Muireadhach went into Munster accompanied by a host, and carried off hostages and spoils. Fiachaidh Sraibhthine happened then to be at Dubhchumair, beside Tailte on the south side, and a host with him there. His brother's three sons, that is the three Collas, had another host at Dubhchumair near Tailte helping Fiachaidh Sraibhthine. When they heard of the success of Muireadhach in Munster, people generally said that he was the heir-presumptive to the sovereignty of Ireland. "What shall become of us," said the Collas, "if Muireadhach become king of Ireland after Fiachaidh?" "What we had better do," said they, "is to give battle to the old king ; and when we have slain himself and his host, we shall overcome his son when he will



tan tiorpar 'n-ar n-aghaidh." Iy amlaidh vo bi fiaidh an  
 triad roin agur oraoi 'n-a focairi nar b'ainm Dubcumairi  
 5590 agur iy ead' duubairi: "a ní," ar ré, "vá noeasá agat  
 ar na Collaib agur a marbá ní bia ní vot cloinn tar  
 t'éir ar éirinn go briat, agur maó iav-ran beapay buaidh  
 agur muirbepay tú, ní bia ní ar éirinn va gclonn go briat."  
 "Marbadh," ar an ní, "iy fearri liom-ra mé féin vo tuirim  
 5595 iur na Collaib agur an niozact vo moctain vom flioct im  
 uaidh ioná mire vo marbá na gColla agur niozact éir-  
 eann vo moctain va flioct via n-éir. Agur leir rin cuirio  
 an vá fluaigh inneall caeta orra féin agur lingio ar a  
 céile vo gac leir; agur bhuirtear o'fhaidh Spaidhtine agur  
 5600 marbtear ran ead' roin é, amlail vo cairrighi Dubcumairi  
 vó.

Vo gab Colla Uair mac Eodac Doimléin mic Cairbre  
 Lirfeadair mic Cormaic mic Airt Doimhir mic Cuinn Céav-  
 eadair vo fiol éireamóin niozact éireann ceirpe bliadna,  
 5605 gur hionnarbá lé Muirbadac Tineac mac Fiaidac Spaidh-  
 tine é féin go n-a b'ráitrib i nAlban, mar a b'ruaravari  
 congbaíl buannaeta ó n-a mbráitrib. Óir fá hi Aileac  
 ingean Uóaire ní Alban bean Eodac Doimléin fá máeari  
 vo na tri Collaib. Iy uime gairtear Colla Uair vo Cairnoll  
 5610 ar a uairle reoc na Collaib oile, vo briú gur gab reirean  
 niozact éireann, agur nar gabavari cág.

Vo gab Muirbadac Tineac mac Fiaidac Spaidhtine mic  
 Cairbre Lirfeadair mic Cormaic mac Airt Doimhir mic  
 Cuinn Céav-eadair vo fiol éireamóin niozact éireann tri  
 5615 bliadna véas ar fíció, gur tuir lé Caolbac mac Cruinn  
 báuraoi. Muiréann ingean Fiaidac nioz Cínéil Eozain  
 bean Muirbadair Tineac máeari Eodac Muiréamóin. Vála  
 na gColla ionnarbtear lé Muirbadac i nAlban iav, amlail  
 duubriamari; agur tri céav lion a fluaigh, agur tug ní  
 5620 Alban cion móir agur buannaet vóib ar a gcróadac féin;



come against us." Fiachaidh at that time had a druid with him called Dubhchumair; and he spoke thus: "O king," said he, "if thou overcomest the Collas and slayest them, there will never be a king of thy offspring after thee in Ireland; and if it be they who shall succeed and slay thee, there will never be a king of Ireland of their progeny." "Well, then," said the king, "I prefer to fall by the Collas, and the kingdom to pass to my descendants after me, than that I should slay the Collas, and that the sovereignty of Ireland should go to their descendants after them." Thereupon the two hosts got ready for battle, and made an onslaught on each other from either side; and Fiachaidh Sraibhthine was defeated and slain in that battle, as Dubhchumair had foretold of him.

Colla Uais son of Eochaidh Doimhlean, son of Cairbre Lithfeachair, son of Cormac, son of Art Aonfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland four years, and was then with his brothers banished into Alba by Muireadhach Tireach son of Fiachaidh Sraibhthine, where they were taken into military service by their kinsmen. For Aileach daughter of Udhaire, king of Alba, the wife of Eochaidh Doimhlean, was the mother of the three Collas. Cairioll was called Colla Uais from his being distinguished above the other Collas, since he held the sovereignty of Ireland, and the others did not.

Muireadhach Tireach son of Fiachaidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac, son of Art Aoinfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland thirty-three years, and fell by Caolbhach son of Cronn Badhraoi. Muireann daughter of Fiachaidh, king of Cineal Eoghain, the wife of Muireadhach Tireach, was mother of Eochaidh Muighmheadhon. As to the Collas, they were banished by Muireadhach into Scotland, as we have said; and their host numbered three hundred; and the king of Alba received them with affection, and took them into military service on account of their





valour ; and they remained there three years. They came thence to Ireland—that is, Colla Meann and Colla da Chrioch and Colla Uais—in the hope that Muireadhach Tireach might slay them, though being his kinsmen, and that in consequence of this parricide the sovereignty of Ireland might go to their descendants. And they brought with them, as an escort, only nine warriors each, and they neither halted nor rested till they reached Tara and came into the presence of the king, Muireadhach Tireach. “Have ye news for us, O kinsmen?” said the king. “We have no news,” said they, “that would affect thee more than the deed we ourselves have done, that is, that we have slain thy father.” “We have that news ourselves,” said Muireadhach ; “and it matters not to you, as it shall not be avenged on you ; but the misfortune it has brought upon you will not pass away from you.” “That is the reproach of a coward,” said the Collas. “Be ye not dejected ; ye are welcome,” said he. They spent a long time after this in close friendship ; and the Collas were leaders in battle for the king.

The king told them, then, that it was time they should win territory for their descendants. “In what territory dost thou wish us to make sword-land?”—there were no more daring youths in Ireland in their time than they. “Rise out against the Ultonians,” said he ; “for ye have just cause of battle with them, since an attendant of the king of Ulster burned the beard or hair of Cormac son of Art with a candle in Magh Breagh. Now, when Cormac had become king of Ireland, a strong force of the Ultonians came against him and drove him into Connaught, having carried off hostages from him. After that they made peace with Cormac and get ready a feast for him in north Magh Breagh. And it was there that an attendant of the king of Ulster burned Cormac’s hair. And that deed is still unavenged.”

Upon this, king Muireadhach gave them a large host ; and the Colla went thence into the province of Con-



5655 ʒabair piri Connacht ar valtaéar buannaéta iad. Triall-  
 aith iad piri piri Connacht leo ʒo lion feacht ʒcaé ʒo riáng-  
 aith Cairn Déirí Leitúeiri 1 bfeannmáig. Feairio  
 feacht ʒcaéa ón ʒenoc roin ar ulltaib .i. caé ʒac don lá  
 ʒo ceann feachtmáine. Sé caéa úioib ó Connachtuib aʒur  
 an feachtmáó caé ó na Collaib, mar ar marbaó feairʒur  
 5660 ʒoʒa ri Eamna, aʒur mar ar bʒureaó o'ulltaib ʒo riabhe  
 riuaig oiria ó Cairn Déirí Leitúeiri ʒo Gleann Riʒe; aʒur  
 iad otaðairt áiri móiri oiria tillio na Colla o'ionnraige  
 na heamna ʒuri haiʒgeaó aʒur ʒuri loirceaó leo i, ionnur  
 ʒo bʒuil ó roin ʒan riʒ na háitiuʒaó. Beannair tria an  
 5665 tan roin na Colla na crioéa-ro rior na n-aimúeoin o'ull-  
 taéaib, mar atá Moðarinnuig Uí Crioiméainn aʒur Uí Mac  
 Uair. Oo ʒab Colla Meann Moðarinnuig aʒur Colla oá  
 Crioé Uí Crioiméainn aʒur Colla Uair Uí Mac Uair. Aʒur  
 ir lé Caolbair mac Cpuinn Baórai oo éuit Muireaóac  
 5670 Tireacé.

Oo ʒab Caolbair mac Cpuinn Baórai mac Eoacé Coða  
 mic Luigóeac mic Ropra mic Ioméaó mic Feitlimiú mic  
 Cair mic Fiaéacé Auiré mic Dongura ʒaibmionn mic Feair-  
 ʒura ʒoʒlair mic Tiobraire Ciriʒ mic Bʒearail mic Feirb  
 5675 mic Máil mic Roépuiré mic Caébaí mic ʒialléaó mic  
 Cunnéaó mic Fionnéaó mic Muireaóaiʒ mic Fiaéacé  
 Fionnamnur mic Iriail ʒlúnnair mic Conaill Céarraiʒ  
 oo ʒlioét ir mic Mileaó rióʒacé Éireann don blióain  
 amáin. Inneaó inʒean Luigóeac pá mátairi oo Caolbair  
 5680 mac Cpuinn Baórai; aʒur ir lé heoéaí Muigmeaóón oo  
 marbaó é.

Oo ʒab Eoéaí Muigmeaóón mac Muireaóaiʒ Ciriʒ  
 mic Fiaéacé ʒraibéine mic Cairbʒe Liʒreacáiri mic Coirmaid  
 Ulfáa mic Airt Doiriri mic Cuinn Céaóacáaiʒ rióʒacé

naught, and the men of Connaught took them into military fosterage. After this, the men of Connaught joined in their march with a force of seven battalions; and they reached Carn Achuidh Leithdheirg in Fearnmhagh. From that hill they fought seven battles against the Ultonians, that is a battle each day for a week. Six of these battles were fought by the Connaughtmen, and by the Collas was fought the seventh, in which Fearghus Fogha, king of Eamhain, was slain; and the Ultonians were defeated and pursued from Carn Achuidh Leithdheirg to Gleann Righe, and, after inflicting great slaughter on them, the Collas returned and attacked Emhain, which they plundered and burned, so that it has ever since remained without a king to inhabit it. On that occasion, the Collas wrested the following territories from the Ultonians, namely, Modharnuigh, Ui Criomhainn, and Ui Mac Uais. Colla Meann took possession of Modharnuigh, and Colla da Chrioch of Ui Criomhainn, and Colla Uais of Ui Mac Uais. And Muireadhach Tireach fell by Caolbhaidh son of Cronn Badhraoi.

Caolbhaidh son of Cronn Badhraoi, son of Eochaidh Cobha, son of Lughaidh, son of Rossa, son of Iomchaidh, son of Feidhlimidh, son of Cas, son of Fiachaidh Aruidhe, son of Aonghus Gaibhniann, son of Fearghus Foghlas, son of Tiobraide Tireach, son of Breasal, son of Fearb, son of Mal, son of Rochruidhe, son of Cathbhadh, son of Giallachaidh, son of Cunnchaidh, son of Fionnchaidh, son of Muireadhach, son of Fiachaidh Fionnamhnus, son of Irial Glunmhar, son of Conall Cearnach of the race of Ir son of Milidh, held the sovereignty of Ireland one year. Inneacht daughter of Lughaidh was the mother of Caolbhaidh son of Cronn Badhraoi; and he was slain by Eochaidh Muighmheadhon.

Eochaidh Muighmheadhon son of Muireadhach Tireach, son of Fiachaidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac Ulfhada son of Art Aoinfhear, son of Conn







Ceadchathach, held the sovereignty of Ireland seven years. Moingfhionn daughter of Fiodhach, wife of Eochaidh Muighmheadhon, was mother of Brian and of Fiachhaidh Fearghus and Oilill. And Cairrionn Chasdubh daughter of the king of Britain, another wife of Eochaidh's, was mother of Niall Naoighiallach. And he was called Eochaidh Muighmheadhon because, as to his head and breast, he resembled the king, and, as to his waist, he resembled a slave called Mionghadhach, and hence he was called Muighmheadhon.

It was over Eochaidh Muighmheadhon that Eanna Cinnsealach, king of Leinster, won the Battle of Cruachan Claonta; and therein Ceadnathach, filé to Eochaidh Muighmheadhon, was taken prisoner. But when Eanna came up, he inquired of his party why they had spared the druid. "Thou wouldst never," said the druid, "conquer from this hill on which I am, if I were to live." Upon this Eanna transfixed him with his spear; and, as the spear pierced his body, a laugh broke forth from Eanna. "Alas," said the druid, "that is a foul laugh, and it is this that will be given as a name to thy posterity after thee for ever"; and hence that tribe are since called Ui Cinnsealaigh. Eanna Cinnsealach was powerful in his time, as may be seen from the poem composed by Dubhthach son of O Lughair, who was chief ollamh of Ireland when Patrick came to propagate the Gospel in Ireland. A battle fought by the Leinstermen, is the beginning of that poem. But I shall here quote only these two stanzas of it, from which it may be inferred that Eanna was powerful in his time. Here are the stanzas:—

The tribute which was given to Eanna,  
From Leath Cuinn of the feasts,  
Was a screaball from each house,  
All of fionndruine.

The tribute which was given to Eanna,  
From Mumha with insults  
Was an ounce of gold from each lios  
In the ensuing year.

Δγυρ υο πέιρ Πραλτραδ Cαιρλ υο βυρ αν τέαννα-ρο τρι  
κατα νέας αρ ελανнайб Cuinn.

5720 'Οο ζαβ Cπιομήτann mac Πιοδαιζ mic 'Οάιρε Cεαρб mic  
Oiliolla Flann bis mic Piacac Muilleacain mic Eogain  
móir mic Oiliolla Óluim υο fíol éibir píoζacé éipeann  
peacé mbliadóna νέας. Pídeang inげan píoζ Connacé fá  
bean vó. 1r é an Cπιομήτann-ρο υο ζαβ neapc αγυρ τρειρε  
5725 1 nAlbain 1 mBpeacain αγυρ ran ββpαιnγc, αμáιλ αυειρ an  
peanca ran pann-ρο píoρ:

Cπιομήτann mac Πιοδαιζ puaiρ ceann  
αρ 1αιε Alban 1r éipeann;  
puaiρ va πέιρ tap ɣlapmúip ɣloin,  
5730 Sacpaim féin αγυρ Ppangcoiz.

1r é Cπιομήτann mac Πιοδαιζ iomopno τυς píge leite  
Moza nó Muñan va vaila .i. υο Cónall Eacéluait mac  
Luigóeac Láimúeipγ αγυρ υο b'olc lé cloinn Piacac  
Muilleacain an ní rin, αγυρ αουβpαvαρ nap mait an  
5735 bpaίtreap υο Cónall rin υο ɣlacav αγυρ avbap veiprioζ  
υο ελannайб Piacac an tan poim .i. Copc mac Luigóeac;  
αγυρ 1r é bpeiceamnar υο píoηpav vaoine poɣlumca na  
Muñan eacopia an tpaé poim píoζacé Muñan υο beie ap  
vótyr az Copc mac Luigóeac, óip 1r é fá pine ann, αγυρ az  
5740 cloinn Coptaic Cair fá vειpeav. Tyzavap clann Piacac  
Muilleacain cuip αγυρ ceannca vaca um píge Muñan tap  
éip Cuipc υο léigean υο Cónall Eacéluait, nó va mac muna  
mapeav Cónall féin, αμáιλ υο opouiz Oilill Ólom a beie  
ζac pé nɣlún az an va píoéc poim .i. píoéc Piacac  
5745 Muilleacain αγυρ píoéc Coptaic Cair. 1r ap an ɣconnpav  
poim tpa vó léiz Conall Eacéluait píge Muñan υο Copc  
mac Luigóeac, αγυρ 1ap n-éaz υο Copc υο ζαβ Conall

And according to the Psalter of Cashel this Eanna defeated the clann Cuinn in thirteen battles.

Criomhthann son of Fiodhach, son of Daire Cearb, son of Oilill Flann Beag, son of Fiachaidh Muilleathan, son of Eoghan Mor, son of Oilill Olom of the race of Eibhear, held the sovereignty of Ireland seventeen years. Fidheang, daughter of the king of Connaught, was his wife. This Criomhthann gained victories and obtained sway in Alba, Britain, and France, as the seancha says in the following stanza:—

Criomhthann son of Fiodhach swayed  
The lands of Alba and of Erin ;  
He swayed likewise beyond the clear blue sea  
Even the Saxons and the French.

It was also Criomhthann son of Fiodhach who gave the kingdom of Leath Mogha or Munster to his foster-son, namely, to Conall Eachluaith son of Lughaidh Lamhdhearg ; and the descendants of Fiachaidh Muilleathan were displeased at this ; and they said that Conall did not show himself a good kinsman by accepting it, while there was at the time among the descendants of Fiachaidh one qualified to be a good king, namely, Corc son of Lughaidh. And the arbitration the learned sages of Munster made between them at the time was that Corc son of Lughaidh was to have the sovereignty of Munster in the first instance, as he was the senior, and that it was finally to go to the descendants of Cormac Cas. The descendants of Fiachaidh Muilleathan gave sureties and guarantees that they would allow the sovereignty of Munster to pass on the death of Corc to Conall Eachluaith or to his son should Conall himself be not living, as Oilill Olom ordained that it should belong to these two families in alternate generations, that is, the family of Fiachaidh Muilleathan and that of Cormac Cas. It was on that agreement, then, that Conall Eachluaith allowed the sovereignty of Munster to go to Corc son of Lughaidh ; and, on



Eaclúait ríge Muman; agus tug Cúiochtann mac Fíothaig  
 briaighe fear néireann agus Alban, breatain agus na  
 5750 Fháingce i lár Conaill Eaclúait. Sonad uime rin oo  
 rinne Cormac mac Cuileannáin na rian-n-ge roimhinn  
 ríor:

5755 Cúiochtann oo gab Eaclúait;  
 1ar gCúiochtann, fá cúiochtann a n-áil;  
 áit naé veaéait ear muir Manann,  
 Ríad ní porgab ní ba fearr.

5780 A tug Cúiochtann mór mac Fíothaig  
 oo fállaib lair ear muir lár,  
 oo ríad i lár éurait éleáruaid,  
 Conaill oirbeiric Eaclúait áin.

5785 Lúid Conaill Eaclúait ar eadara  
 i n-áil cúiochtann ear;  
 50 Dún lárna laoc fá hárna,  
 i n-áil mairbáb mairma mar.

5786 Leir fearra Conaill i bfeithion  
 Omuir Cormaic áine Dún Fáir;  
 Cairéal Coiméann Ríad lonn leáina  
 foáir mairg Dún Cearmna cain. C.

5770 Moingíonn ingean Fíothaig veirbírúir Cúiochtann féin  
 tug veoc neime óó i n-luir Oirnglair ar Muaid i n-óig  
 na ríogáda oo roédaín va muirín mic .i. brian mac Eadac  
 Muigheadóin; agus fuair Cúiochtann mac Fíothaig báir oo  
 neim na oig rin ar Sláib Uíde an Ríog don taoib éuaid oo  
 Luimneac, agus ba marb Moingíonn féin oo neim na oig  
 5775 rin i n-luir Oirnglair ar Muaid, ar bfuimad na neime ói  
 oo gíoraad a veirbírúir va h-ól.

the death of Corc, Conall Eachluaith himself took up the sovereignty of Munster ; and Criomhthann son of Fiodhach gave the hostages of the men of Ireland, of Alba, Britain, and France into the hands of Conall Eachluaith. And accordingly Cormac son of Cuileannan composed the following stanzas :—

Eachluaith received the tribute of Ireland  
 After Criomhthann, it was a tribute from abroad ;  
 Though he had not gone beyond the Sea of Manainn,  
 Never did a better king receive it.

As many as great Criomhthann son of Fiodhach brought  
 Of hostages over the brimming sea,  
 He gave into the hand of the red-speared champion,  
 Illustrious noble Conall Eachluaith.

Conall Eachluaith set out on an expedition  
 Into every territory after pleasant Criomhthann ;  
 To Dun Liamhna, illustrious was the warrior,  
 Where noble companies were slain.

To him belonged Fearta Conaill in Feimhion,  
 Druim Chormaic Aine Dun Gair,  
 Cashel Coincheann strong Raith Leamhna,  
 Fochair Mhaigh fair Dun Cearmna. E.

Moingfhionn daughter of Fiodhach, Criomhthann's own sister, gave him a poisoned drink in Inis Dornghlas on Muaidh, in the hope that the sovereignty would pass to her favourite son, that is, Brian son of Eochaidh Muighmheadhon; and Criomhthann son of Fiodhach died of the poison of that drink on Sliabh Uidhe an Riogh, on the north side of Luimneach ; and Mongfhionn herself died of the poison of the same drink in Inis Dornghlas on Muaidh, having taken some of it to urge her brother to drink it.

## XLVIII.

Uo gá b niall naoigiallac mac eadac Muigmeadóin mic  
 Muirtheadais Cúis mic fíadac Spaidtine mic Cairbhe  
 Litrheadair mic Cormaic Ulfaoa mic Airt Doimhir mic  
 5780 Cuinn Céadocadais uo fíol Éireamóin ríogac Éireann  
 reat mbliaona fíeao. Cairionn Cárub inġean ríog  
 bheadan fá mádar uo niall. Inne inġean Luigthead bean  
 néill mádar fíadac. Ríogac bean oile uo niall lé  
 rugad reat mic uó, mar atá Laoġairie aġur Éanna, Maíne,  
 5785 Eoġan, uá Conall aġur Cairbhe, amáil aveyr an ríle ran  
 rann-ro:

faoiló uo bí Ríogac réil  
 iar mbreic Laoġairie mic néill,  
 Éanna Maíne monar nġlé,  
 5790 Eoġan, uá Conall, Cairbhe.

Ir é an niall-ro uo cúaid go rluag lionmair maille rir  
 uo neartugad aġur uo ríeamugad Uál Ríaoa ir éinó  
 Scuit i nAlbain uo bí fán am roin aġ gabadil neirt ar  
 Cuirtheadais uá nġairthead Picti, aġur ir é céad uaine  
 5795 tug Scotia uáinm ar Albain é, ar impióe Uál Ríaoa  
 aġur éinó Scuit, ar éoinġioll go maó Scotia Minor nó  
 Scotia ba luġa uo-béartaoi uirre, aġur Scotia Maíor .i.  
 Scotia ir mó uo ġairiúe u'éirinn. Aġur ir tré báid ríe  
 Scotia inġean Párao Nectonibur fá bean uo ġalaín uá  
 5800 nġairiú Milió Eapráine, ór fáraoar féin, rugaor Uál  
 Ríaoa uo roġa Scotia uo éadbairt ar Albain reoc hibeinnia  
 uo éadbairt uirre.

Atá Camoen aġa ráó 'n-a éroinac ar bheadan ġurab  
 Scotia beag ainm na hAlban aġur Scotia mór ainm na  
 5805 hÉireann, aġur aveyr nac faġtair ríribne uá fairnéir  
 go utġtāoi Scuit ar Albanadāib go haimriri an impiiri



## XLVIII.

Niall Naoighiallach son of Eochaidh Muighmheadhon, son of Muireadhach Tireach, son of Fiachaidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac Ulfhada, son of Art Aoinfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years. Cairionn Chasdubh, daughter of the king of Britain, was Niall's mother. Inne daughter of Lughaidh, wife of Niall, was the mother of Fiachaidh. A second wife of Niall's was Riognach, who bore him seven sons, namely, Laoghaire and Eanna, Maine, Eoghan, two Conalls, and Cairbre, as the poet says in this stanza :—

Joyous was the bright Riognach  
 When she bore Laoghaire son of Niall,  
 Eanna, Maine of bright deeds,  
 Eoghan, two Conalls, Cairbre.

This Niall went into Alba with a large host to strengthen and to establish the Dal Riada and the Scotie race in Alba; who were at this time gaining supremacy over the Cruithnigh, who are called Picti; and he was the first to give the name Scotia to Alba, being requested to do so by the Dal Riada and the Scotie race, on the condition that she should be called Scotia Minor or Lesser Scotia, while Ireland should be termed Scotia Major or Greater Scotia; and it was through veneration for Scota daughter of Pharaoh Nectonibus, who was wife of Galamh called Milidh of Spain, from whom they themselves sprang, that the Dal Riada chose the name of Scotia for Alba, instead of calling her Hibernia.

Camden states in his chronicle of Britain that Lesser Scotia was the name of Alba, and Greater Scotia the name of Ireland, and says that it cannot be proved by documents that the Albanians were called Scots till the time of the emperor

CONRTAINTIN MÓIR. Iy é ainm fóir gairmeas Camven  
 o'Éireanncaib Scotorum Attavi .i. Seanaíreaca na Scot,  
 va cup i gcéill cupab ó Éireanncaib tángavari cine Scuit  
 5810 na hAlban. As ro fóir marí aveiri ar an ní gcéavna:  
 a "Ón Spáinn," ar fé "tángavari Scuit i néirinn ran  
 éeacmaíadú aor." Aveiri fóir Nennur, ugvari breaénaé, vo  
 péiri Camven, cupab ran éeacmaíadú aor von vomán vo  
 gabavari na Scitae .i. cine Scuit reab Éireann. Iy pollur  
 5815 fóir a hannálaib Éireann cupab Alba fá hainm von  
 érié rin go haimpí Néill naoigiallaig, agur marí fuar-  
 avari Dál Riada Scotia vo éabairt ar Albain vo leanaavari  
 féin agur a fliocó vi. Roime rin iomorpio Alba nó Albania  
 fá hainm vi ó Albanactur an treas mac vo Brutur, óir  
 5820 iy i Alba vo ráinig marí mír ionna vó ó n-a éaíri. Triúir  
 mac iomorpio vo bí as Brutur, vo péiri Monomotenir, marí  
 atá Laegur Camben agur Albanactur; agur vo ionn  
 Brutur oileán na breatan Móire eatorria, agur tug vo  
 Laegur Laegria atá ar n-a fionneadú uaió féin, agur  
 5825 iy vi gairmtear anú Anglia; tug vo Camben Cambria  
 va ngairtear breatain anú; agur an treas mír vo  
 Albanactur ó vtugtar Albania ar Albain.

Téio niáll va éir rin ó Albain go Laegria lion a  
 fluaé agur vo pinne forlongróit innte; agur cuir  
 5830 cablac go breatain na fhaingce va ngoirtear Arimorica  
 v'arigain na críce, go vtugavari vó éeav briaigoe vo  
 leantabib uairle leo go héirinn, agur iy ann ran bpoio roin  
 tugavari páriaig leo i n-aorí a fé mbliaván noéas, agur  
 vó fíairi vó, marí atá lupíva agur Oarierica agur iomav  
 5835 vo briaigóib oile ar éeana.

Iy iomvó ugvari as a fúiríuáú cupi Scotia fá hainm  
 o'Éirinn agur cupab o'Éireanncaib vo gairti cine Scuit.  
 As ro marí aveiri ionar abb as labairt ar Colum Cille, ran  
 vaira caibíol. b "Colmán," ar fé, "fé ráirtear Colum, i

a. Scoti ex Hispania in Hiberniam quarta aetate venerunt.

b. Columbanus qui et Columba vocatur in Hibernia ortus est; eam  
 Scotorum gens incoluit.<sup>1</sup>



Constantine the Great. Moreover, Camden gives the Irish the name of *Scotorum Attavi*, that is, the Forbears of the Scots, thus declaring that the Scots of Alba sprang from the Irish. Thus too he speaks on the same subject: "The Scots," says he, "came from Spain to Ireland in the fourth age." Besides, Nennius, a British author, says, according to Camden, that it was in the fourth age of the world that the *Scithae*—that is, the Scotie race—took possession of Ireland. Moreover, it is plain from the annals of Ireland that Alba was the name of that country up to the time of Niall Naoighiallach; and when the Dal Riada were permitted to call it *Scotia*, themselves and their descendants kept on that name. Before that time Alba or Albania was the country's name, from Albanactus, third son of Brutus, since it was Alba that fell to him as his share from his father. Now Brutus had three sons according to *Monomotensis*, namely *Laegrus*, *Camber*, and *Albanactus*; and Brutus divided the island of Great Britain between them; and to *Laegrus* he gave *Laegria*, which derives its name from him, and it is this country which is now called *Anglia*; to *Camber* he gave *Cambria*, which is now called *Wales*; and the third portion to *Albanactus*, from whom Alba is called *Albania*.

Niall marched after this with his full host from Alba to *Laegria*, and made an encampment there; and he sent a fleet to *Brittany* in France, which is called *Armorica*, for the purpose of plundering that country; and they brought two hundred noble youths as captives to Ireland with them; and it was in this captivity that they brought Patrick, who was sixteen years old, with them, and his two sisters *Lupida* and *Darerca* and many other captives besides.

Many authors testify that *Scota* was the name of Ireland, and that it was the Irish who were called the Scotie race. Thus does Jonas the abbot, in the second chapter, treating of *Columcille*, speak: "*Colman*," he says, "who is called *Colum*,



5840 nÉirinnn iugad é mar a n-áitigro cine Scuit." Atá fóir  
 beo ran céadcaibivil von céirleabhar vo Stair na Sac-  
 ran as a ráo iugab í Éire úitáig úilir na Scot. As ro  
 mar a veir: a "Ir í Éire úitáig úilear na Scot." Aveir  
 an t-ugad céadna as reiríobad ar na naomáib ní éig  
 5845 leir an ní gcéadna. As ro mar a veir: b "A hÉirinnn oilean  
 na Scot," ar ré, "táinig Kilianur naomta asur a rá  
 comtaé." Ar ro ir iontuigte go otugtaoi cine Scuit ar  
 Éireanncaib mé linn beo vo máir i gcionn 700 bliadán  
 o'ér Chríort. Tis fóir Oriorur vo máir von leir irig vo  
 5850 400 bliadán vo Chríort leir an ní gcéadna. As ro mar  
 a veir ran vada caibivil von céadleabhar: c "Ir iad cinead  
 Scot áitigear Éire." Asur an éiríoc-ro mé ráitítear Éire  
 ir pollur go coitcéann go otugtaoi leir na hugadairib  
 Scotia uirre. As ro mar a veir Seiriarur as reiríobad ar  
 5855 Kilianur naomta: d "Kilian naomta vo cine Scot 7c."  
 Asur a veir go gnoo va éir rin na briaéir ro: Scotia quae  
 et Hibernia dicitur. Ar ro ir iontuigte iugab ainm o'Éirinnn  
 vo fíor Scotia amáil ir ead Hibernia. Tuigtear fírinne  
 na neiré rin a briaéirib Captrauir as reiríobad ar Colum  
 5860 naomta. As ro mar a veir: e "Vo gairé i n-allóo Scotia  
 o'Éirinnn ó bfuil cine Scot atá as áitigad na hAlban  
 ir foigre von breatain ir mó, asur gairimtear ven Alban  
 rin Scotia anoir go teagmáiread ó Éirinnn ó bfuil a mbun-  
 adar asur a noáil." Tis Marianur Scotur ugar Albanac  
 5865 leir ro as reiríobad ar Kilian naomta. As ro mar a veir:  
 f "Tar ceann go otugtar go úilear Scotia o'ainm ar an  
 gcuro úo von breatain, atá von leir tuar vo Sacraib  
 táitíe ma, maread foillirigú beo go n-gairé an t-ainm

a. Hibernia propria Scotorum patria est.

b. Sanctus Kilianus et duo socii eius ab Hibernia Scotorum insula venerunt.

c. Hibernia a Scotorum gentibus colitur.

d. Beatus Kilianus Scotorum genere et relq<sup>a</sup>.

e. Hibernia enim antiquitus Scotia dicta est, de qua gens Scotorum

was born in Hibernia, which is inhabited by the Scotie race." Beda also, in the first chapter of the first book of the History of Sacsas, says that Ireland was the native land of the Scots. He speaks thus: "Hibernia is the true fatherland of the Scots." The same author, writing about the saints, makes a remark which agrees with this. He speaks thus: "It was from Hibernia, the island of the Scots, that St. Kilian and his two companions came." From this it is to be inferred that the Irish were called the Scotie race in the time of Beda, who lived 700 years after Christ. Orosius also, who lived within 400 years after Christ, agrees with the same statement. He thus speaks in the second chapter of the first book: "It is the Scotie races that inhabit Ireland." And it is plain that the country which is called Ireland used to be called by authors Scotia. Serarius, writing of St. Kilian, speaks thus: "Holy Kilian of the Scotie race, etc."; and immediately after he uses these words, "Scotia, which is also called Hibernia." From this it may be inferred that Scotia was a name for Ireland in constant use like Hibernia. The truth of this matter will be seen from the words of Capgrave, writing of St. Colum; he speaks thus: "Scotia was an ancient name of Ireland, whence came the Scotie race, who inhabit that part of Alba which lies nearest to greater Britain; and that Alba is now for this reason called Scotia from Ireland, from which they derive their origin, and whence they immediately came." Marianus Scotus, a Scotie author, writing of St. Kilian, agrees with this. He speaks thus: "Although that part of Britain which adjoins Sacsas on the north is now properly called Scotia, nevertheless Beda shows that Ireland was

*Albaniam Britanniae maiori proximam quae ab eventu modo Scotia dicitur inhabitans, originem duxit et progressum habuit.*

*f. Etiam si hodie Scotia proprie vocetur ea Britanniae pars quae ipsi Angliae contingens ad Septentrionem vergit, olim tamen eo nomine Hiberniam notatam fuisse ostendit D. Beda, cum e Scythia Pictorum gentem in Hiberniam venisse ait ibique Scotorum gentem invenisse.*



ryn o'Éirinn i n-állós, óir an tan aveyr cine na bPict vo  
 5870 éeacé ón Scotia i nÉirinn, aveyr gupab iao cine na Scot  
 fuadpadar pompa innte." Agus vo bpié gupab ó cine Scot  
 vo flonnadó an épióc, ir Scotia fá hainm vi an tan join.

Ir iontuigéte fóir a bpiadépaib Caerariur, vo máir von  
 leit irtié vo 500 bliadóan i noiaió épióir, gup Scotia fá  
 5875 hainm o'Éirinn. Ag ro mar aveyr, Lib. 12. Dialogorum  
 Ca. 38<sup>o</sup>: a "Cibé éuiear conntabairt i bPurpavóir, triall-  
 adó go Scotia, éirgéadó irteac i bPurpavóir naom pávraiz,  
 agus ní éuipió conntabairt i bpiantab bPurpavóira ó  
 join amac."

A bpiadépaib an uéavair-re ir iontuigéte gup  
 5880 b'ainm coitcéann o'Éirinn ran am join Scotia, óir ní fuil  
 don áit i nAlbain va ngairéar bPurpavóir pávraiz, agus  
 ir pollur gupab i nÉirinn atá an áit va ngairéar i, agus  
 va réir rin gupab ar Éirinn vo-beir Caerariur Scotia.  
 Tis Serariur leir an ní gcéavna ag rpióbadó ar Bonifaciar  
 5885 naoméa: b "Vo bí fóir Scotia o'ainm ar Éirinn. Gíveadó  
 céana vo bpié go vtaimé ón Éirinn céavna vponé o'áirite  
 go hoiréar na bpeacaine, mar ar áitigéavna na Picti,  
 vo juivéavna mar don juú an vream-ro céana ar vtiú ó  
 n-a vtaoiréac féin Rheuda (i. Cairbhe Ríogfa) piavóear  
 5890 Dalrheudini (i. Dál Riada) juú, amail aveyr beva. Gíveadó  
 vo juavavna va éir rin na Picti féin, agus vo gáavna  
 an leac éuavó von épióc rin uile, agus tugavna reanainm  
 a gcinió féin uirre, ionnuir gupab doin cine amáin Scot atá  
 ann. Gíveadó atávo va Scotia ann, a haon viov atá áiravó  
 5895 vilear i nÉirinn, agus an vaia Scotia atá nua ran leit  
 éuavó von bpeacain."

Vo-beirim trí neite vom aive a bpiadépaib an uéavair-  
 re. An céroni viov gupab iao na héiréannais go

a. Qui de Purgatorio dubitat, Scotiam pergat, Purgatorium Sancti Patricii intret, et de Purgatorii poenis amplius non dubitabit.

b. Hibernia Scotiae sibi nomen etiam vindicabat, quia tamen ex Hibernia ista Scotorum pars quaedam egressa est in eaque Britanniae ora quam Picti iam habebant consederunt; ii quidem principio a duce suo Rheuda Dalrheudini dicti fuerunt, ut ait V. Beda; postea tamen Pictos



formerly known by that name; for when he states that the Pictish race came from Scythia to Ireland, he adds that it was the Scotie race they found there before them." And since it was from the Scotie race the country was named, Scotia was its name at that time.

It is to be inferred also from the words of Caesarius, who lived within 500 years after Christ, that Scotia was the name of Ireland. He thus speaks in the twelfth book of the Dialogues, chap 38: "Whoever doubts the existence of Purgatory, let him go to Scotia, and go into the Purgatory of St. Patrick, and he will no longer doubt of the pains of Purgatory." From the words of this author it is to be inferred that Scotia was a common name for Ireland at that time, as there is no place in Alba called Patrick's Purgatory; and it is plain that the place so called is in Ireland; and hence that it was Ireland Caesarius called Scotia. Serarius, writing on St. Bonifacius, is in accord with this: "Scotia was also a name for Ireland. However, since there came from the same land of Ireland a certain race to the east of Britain, where the Picti were dwelling, and there they settled down along with them, and at first were called Dalrheudini (that is, Dal Riada), from their own leader Rheuda (that is, Cairbre Rioghfhada), as Beda affirms. But after this they routed the Picti themselves; and they occupied the entire northern portion of that country; and they gave it the old name of their race, so that there is but one Scotie race. There are, however, two Scotias: one of them, the elder and proper Scotia, is Ireland, and the other, which is recent, is the northern part of Britain."

I note three things from the words of the author. The first of these is that the Irish are truly the Scots; the

*inde ipsos exegerunt, et boreale totum illud latius obtinuerunt, eique vetus gentis suae nomen indiderunt. Ita ut Scotorum gens una fuerit, sed Scotia duplex facta sit, una vetus et propria in Hibernia, recentior altera in septentrionali Britannia.*

fírinnead ná Scuic. An t-ádh ní, gurab do Dál Riada  
 5900 do gairmead Scuic i nAlbain ar t-ádh, do bhrí gurb  
 120 do rinne gabálad ar na Pictib i nAlbain ar t-ádh.  
 An t-ádh ní mar a veir gurab i Éire Scotia úile ar fean,  
 agus gurab i Alba Scotia nua, agus gurab 120 cine  
 Scuic do gairm Scotia ar t-ádh si. Aveir Buchananur  
 5906 ughar Albanaic, ran t-ádh leabhar do Stair na hAlban,  
 ní t-ádh leir an ughar t-ádh. As seo mar a veir: a“ Scuic do  
 gairmead t-ádh t-ádh na hÉireann ar t-ádh, ádhail foill-  
 rígar Oriorur, agus ní haon uair ádhail do t-ádh na  
 Scuic a hÉirinn i nAlbain, ádhail inniur ar n-ádhail  
 5910 féin é.” Ar go i t-ádh t-ádh na 120 Dál Riada ádhail do  
 ádhail a hÉirinn t-ádh t-ádh i nAlbain ádhail t-ádh oile  
 lionmádh ’n-a n-ádhail ó ádhail go h-ádhail.

*a. Scoti omnes Hiberniae habitatores initio vocabantur ut indicat Orosius, nec semel Scotorum ex Hibernia transitum in Albiam factum nostri annales referunt.*

second is that it was the Dal Riada that were first called Scots in Alba, since it was they who first conquered the Picti in Alba. The third is that he says that Ireland was the older Scotia, and Alba the new Scotia, and that it was the Scotie race who first called it Scotia. Buchanan, a Scotch author, in the second book of the "History of Scotland," makes a statement which bears out the author quoted above. He speaks thus: "The inhabitants of Ireland were called Scots, as Orosius points out, and as our own annals record; it was not once only the Scots migrated from Ireland to Alba." From this it is to be inferred that it was not the Dal Riada alone who went from Ireland to settle in Alba, but numerous other tribes as well from time to time.



## XLIX.

Léaḡṡṡear imorrio i reancúr na hÉireann go nveacáodar  
 na orionḡa-ro ríor i nAlbain uaió i noiaió vo ḡabáil neirt  
 5915 na hAlban.

Ar utúr vo éuaió Donḡur Ollbuaóac mac Fiaóac Lab-  
 ruinne vo éur airtóiora ríog Éireann i n-áirté ar Ćruic-  
 neacáiḡ i ḡcionn uá éao go leit bliaóan iar uceacé mac  
 Mileao i nÉirinn. Vo éuaió airtéar imcían va éir rin  
 5920 Reacéaiḡ Riḡóeariḡ rí Éireann vo éur ciora oréa. Vo  
 éuaió mar an ḡcáoona Cairbhe Ríogḡaóa go n-a fuirinn  
 vo ḡabáil neirt i utuarceart Alban, aḡur ir vo ríioct  
 Cairbhe Ríogḡaóa ḡairmeaḡ beoa Dalrheudini na hAlban.  
 Vo éuaió Mac Con vo ḡabáil neirt na hAlban aḡur na  
 5925 bḡeacān aḡur ir arca cáinriḡ i nÉirinn vo éur Caṡa Muḡe  
 Mućruime, áit ar éuit ar aoinḡear, ḡur ḡab Mac Con  
 rḡaicear Éireann uile, amáiḡ aoubḡamāi. Va éir rin téio  
 rḡaíaió Canann mac Mic Con i nAlbain ḡur ḡab fearann  
 innṡe, ḡonao va ríioct Mac Cailin go na ḡablaib ḡeineal-  
 5930 aiḡ. Téio arir Colla Uaiḡ go n-a bḡaiceḡ i nAlbain aḡur  
 ḡabao fearann mói innṡe; ḡonao ón ḡColla Uaiḡ rin  
 cáḡaóar clann nDoḡnaiḡ na hAlban aḡur na hÉireann.  
 Téio Cḡiomṡann mac Fíoióaiḡ rí Éireann vo ḡabáil neirt  
 i nAlbain, aḡur Earc mac Eoóac Muirḡeāiḡ mic Donḡura  
 5935 ríḡ vo ríioct Cairbhe Ríogḡaóa, aḡur ir va ríioct ḡairm-  
 éar clann Eirc aḡur Cinéal ḡabḡáin i nAlbain, aḡur rór  
 Cinéal Loóaiḡ Cineal Comḡailḡ aḡur Cinéal nDonḡura  
 aḡur Cinéal Con Cḡíce an íle go n-a ḡḡablaib ḡeinealaiḡ.  
 Téio Cḡorc mac Luḡóeac go rḡuaḡbuirín laiḡ i nAlbain  
 5940 aḡur ir é rḡáṡ rḡa nveacáió ann, leaḡmáṡaiḡ imorrio ro baoi  
 aḡ Cḡorc vaḡi b'ainm Daoḡ inḡean Fiaóac mic Néilḡ (rí Éile  
 veirceirṡ) aḡur cuḡ rí ḡrío éaḡmaiḡ uó. Aḡur mar vo  
 uíult Cḡorc luḡe ríā, téio uá éaḡnac ríe n-a aṡaiḡ Luḡaió,

## XLIX.

We read in the seanchus of Ireland that the following tribes went to Alba in succession to conquer that country.

First Aonghus Ollbhuadhach son of Fiachaidh Labhruinne went to impose on the Cruithnigh their head-rent to the kings of Ireland two hundred and fifty years after the coming of the sons of Milidh to Ireland. A long time after that, Reachtaigh Rioghdhearg, king of Ireland, went to impose rent on them. Similarly Cairbre Rioghfhada with his host went to invade the north of Alba; and it is the race of Cairbre Rioghfhada that Beda calls the Dalrheudini of Alba. Mac Con went to conquer Alba and Britain; and it was from these countries he came to Ireland to fight the Battle of Magh Muchruimhe in which Art Aoinfhear fell, and Mac Con assumed the sovereignty of all Ireland, as we have said. After this Fathaidh Canann son of Mac Con went to Alba, and took possession of lands there; and from his posterity Mac Cailin and the correlative branches of that family have sprung. Also Colla Uais and his brothers went to Scotland, and they acquired large territories there; and from this Colla Uais sprang the clann Domhnaill of Alba and of Ireland. Criomhthann son of Fiodhach, king of Ireland, went to Scotland to make conquests; and Earc son of Eochaidh Muinreamhar, son of Aonghus Feart of the race of Cairbre Rioghfhada, and his posterity are called clann Eirc and Cineal Gabhran in Alba, and also Cineal Lodhairn, Cineal Comhghaill, and Cineal nAonghusa and the Cineal Con Crice of the Isle, with their branches.

Corc son of Lughaidh went to Alba with an army; and the reason of his going thither was that he had a stepmother named Daol daughter of Fiachaidh son of Niall (king of South Eile); and she was enamoured of him. And when Corc refused to have intercourse with her, she made a complaint of him to

ašur vo-ní caoi va látaí, ašur fiafhuíghí créao aóbaí  
 5945 caoi na hinéine. “Coric vom íárušao,” ar í. Šabair éao  
 lušao uime íin, ašur vo-ní Coric v’ionnaríao 1 nAlbain  
 maí a bfuairí fáilte ó Féaraoac Fionn nó ó Fionn-Šormac,  
 íí Alban, maí a bfuairí iomaio ceana tré na óeígbéarab.  
 Ašur vo pór a inéan féin íur va nšaircí Moingšionn, ašur  
 5950 íuš íí truír mac vó 1 nAlbain, maí atá Maine leamína ó  
 bfuilío leamínaí Alban, ašur Cairíbe Cíuítneac ó bfuilío  
 eošanac ímíge Šeírrííinn 1 nAlbain, ašur Cíónán ó  
 bfuilío Cíuítí 1 nAlbain, ašur anar Cíónán éall  
 šo haíurí laošaire mic Néill, ašur íáíuí šo héíinn  
 5955 ann íin. Ašur íuš laošaire a inéan féin vaí b’ainm  
 Cairíe vó, šonao uaité atá Macáire Cíuítí, ašur tar-  
 laoarí ceatíarí oile vo éloinn Cíuítí ’n-a nšallab aš  
 ííall mac eoac. Annanna na šceíre mac, Coric, Šreaoš,  
 Oula, ašur Maine. Éašar Coric óš ían mbíorí-íe, ašur  
 5960 íuárcláí an t-ašarí an truír oile, ašur íuš íeíí vón  
 ímííain íao. 1 n-aíurí Néill naoííallabí vo éuao Coric  
 mac luíóeac 1 nAlbain ašur íí cian v’éíí Néill vo éuao  
 íeíeíarí mac ímíeaoíí mic eošan mic Néill 1 nAlbain,  
 maí atá vó loóarí vó aonšur ašur vó Féaríur.

5965 Conall íá céaoainm vo Coric mac luíóeac, ašur  
 bancaínteac va nšaircí bolšbam breaénae a íátaí,  
 ašur nšorí b’í íin bean pórta a atáí, óíí Oaol inéan  
 ííacac mic Néill íí éile veíreíí a íaincéile. Aš ío  
 íann veíííeacac ó Šíolla an Cíomíe Ó Cíóíain arí an ní  
 5970 ííí :

Taoréa Conall íoná Coric  
 arí mac luíóeac, líot ían loet;  
 íeíe íoííle loet íarí ló  
 íí éao ío Coric a éaoíí-ó.

5975 Ašur íí uime íáíuí Coric arí, vó amao vo bí ían  
 ímííain íé míleao naoííean, ašur íušaoarí amíí arí an  
 áíí ’n-a íab Conall íé a íáíóeíí Coric, íé a míleao, ašur  
 cíuítíeíí 1 b’olac íá béal íoííe é, ašur íuáríaoarí na



his father Lughaidh, in whose presence she wept; and he asked why the maiden wept: "For Corc has forced me," said she. Lughaidh grew jealous at this, and banished Corc to Alba, where he was welcomed by Fearadhach Fionn or by Fionn-Chormac, king of Alba, and where he was much beloved by reason of his refined manners. He got his own daughter called Moingfhionn married to Corc; and she bore him three sons in Alba, namely, Maine Leamhna, from whom are the Leamhnaigh of Alba; and Cairbre Cruithneach, from whom are the Eoghanacht of Magh Geirrhinn in Alba; and Cronan, from whom are the Cuircnigh in West Meath; and Cronan remained abroad till the time of Laoghaire son of Niall; and he then came to Ireland; and Laoghaire gave him his own daughter called Cairche, and from her is named Machaire Chuirchne; and Niall son of Eochaidh held four other sons of Corc as hostages. The names of the four sons were Corc, Greagha, Dula, and Maine. Corc the younger died in this captivity; and the father released the other three, and took them with him to Munster. In the time of Niall Naoighiallach, Corc son of Lughaidh went to Alba; and long after Niall, six sons of Muireadhach son of Eoghan, son of Niall, went to Alba, namely, two Lodharns, two Aonghuses, and two Fearghuses.

Conall was the first name of Corc son of Lughaidh; and Bolgbhain Breathnach, a censorious woman, was his mother; and she was not his father's wedded wife, since Daol daughter of Fiachaidh son of Niall, king of South Eile, was his wife. Here is a stanza by Giolla an Choimdhe O Corain in proof of this:

Conall was before Corc  
The name of Lughaidh, faultless hero;  
Fire which a caldron preserves through the day,  
It was that purpled his fair ear.

And the reason why he was called Corc was: there were two simpletons in Munster destroying infants; and they made an attack on the place in which Conall, who is called Corc, was, for the purpose of destroying him, and he was hidden under an

hamairde dóig ari, ir do éógbaio an coirne de, agus loirctear  
 5980 cluara an leinb leo, gonaó ón coirneadó tuigrao ari a cluara-  
 aib gairctear Coir de.

Téio triá maine leamna mac Cuirc mic Luigdeac a  
 héirinn i Albain agus gabair fearmann innce da ngoirctear  
 maí leamna ó n-dairctear mórimaon leamna i nAlbain,  
 5985 agus ir de gairctear anoir viuce of Linox, agus ir ón maine  
 leamna-ro mac Cuirc do fíol éibiri tángadair cineadó  
 uairle tige Linox. Ir ó deairbriádaí von maine-re dar  
 b'ainm Cairbre Cruicneacán tángadair Eoghaet Múige  
 Seirrhinn i nAlbain; agus ir o'ér aimirne Néill Naoidiall-  
 5990 aig do éadair ann.

Maí rin do gac aicme oile do gaevealaib i nAlbain, ir  
 ó gaevealaib éiréann tángadair a n-uairle. Acé céana  
 an fuiréann ir foigre do Sacraib víob ag ari víbreaó Lé  
 hUilliam Concúir tair teorainn na Sacran i nAlbain iao,  
 5995 agus go bfuil a fíocht vialó i noialó ag realbuíad  
 gailvaéta na hAlban, ní do gaevealaib iao acé do fíocht  
 na Sacranaé; agus fuiréann oile éurpeam fíor i n-ari  
 noialó do réir Stoo 'n-a annálaib, pagina 153. Tis leir  
 an ní gcéadna-ro maí a n-inniréann gur gabao Uilliam ní  
 6000 Alban leir an vaira Henrí ní Sacran, gur cuiréao leir a  
 láim é go caéair Roan ran Normandie, maí a maíbe i  
 mbriagveanar ag an níg Henrí, gur ba héiréan do éiríre  
 céao púnt do éabairt o'fuarcloíad ari féin. Agus ré  
 tillaó i nAlbain do, agus é fíochté gur an níg, ruí leir  
 6005 móran o'ógab uairle na Sacran, ó n-a bfuair caríream  
 muinntearó ré linn a deoiravéadéa, go hAlbain, ir tug  
 iomaó críoch ir fearmann víob agus da fíocht da n-éir, go  
 bfuil móran víob ag áitíuad i nGailvaet na hAlban  
 anu. Ag reo cuí do fíoinntib na vruinge do éuao leir  
 6010 an tan foín atá ag áitíuad i nAlbain anu, agus ir víob  
 gairmtear Gailvaet na hAlban, ag ro cuí do na fíoinntib  
 rin: Baliol, Brus, Souilly, Mowbri, Sentcler, Hay, Gifford,



inverted caldron ; and the simpletons traced him, and removed the caldron from over him, and they burned the child's ears, and from the purpling they gave his ears he was called Corc.

Maine Leamhna son of Corc, son of Lughaidh, went from Ireland to Alba, and there occupied territory which is called Magh Leamhna, whence the Mormhaor of Leamhain in Alba is named ; and it is he is now called the Duke of Lenox ; and it is from this Maine Leamhna son of Corc of the race of Eibhear sprang the noble families of the house of Lenox. It is from a brother of this Maine called Cairbre Cruithneachan sprang the Eoghnacht of Magh Geirrhinn in Alba ; and it was after the time of Niall Naoighiallach they went there.

It may similarly be stated of every other tribe of Gaels in Alba that it was from the Gaels of Ireland their nobles sprang. However, the portion of them that are nearest Sacsa who were driven by William the Conqueror over the Saxon borders into Alba, and whose posterity have continuously inhabited the ' Galldacht ' of Alba, these are not of the Gaels but of the race of the Saxons ; and the same holds of another tribe which we shall mention later on, according to Stow in his annals, page 153. He bears out the same statement where he relates that William, king of Alba, was taken prisoner by Henry the Second, king of England, and then sent by him as a captive to the city of Rouen in Normandy, where he was kept by king Henry in captivity until he was forced to pay four hundred pounds for his ransom. Then, when he was returning, being at peace with the king, he took with him to Alba a large number of young English nobles from whom he had received friendly attentions during his captivity ; and he gave much land and territories to them and to their descendants after them ; and many of these are in possession of the Galldacht of Alba at this day. Here are some of the surnames of the people who went with him at that time who inhabit Alba at present, and it is they are called the Galldacht of Alba ; here are some of these surnames : Baliol, Brus, Souilly,



Ramsey, Landell, Bisey, Barclay, Wellegen, Boys, Montgomery, Walley, Collomille, Frizer, Grame, Gurlay, 17 móran  
6015 oile; an tan fá haoir von tigearna 1174.

Atá buccanannur ag teacht leir an ní gcéadna tuar  
ran 34 leatánac ran uaria leabhar vo Stair na hAlban,  
marí a n-abair: a "Do bhrí," ar ré, "go nglairí ar uair  
Scuit o'áitigíteoirib na hÉireann agus von fúinn vo  
6020 éadú uata o'áitigíad na hAlban, ionnur lé heroiréad-  
uadú éigin go mbiaó veitirí eatorra leat ar leat, vo  
tionnreanadur ó éir Scoit-Éireannais vo glair vo úruing  
úob agus Scot-Albanais von fúinn oile." Ar na bma-  
raib-re Buchananur tuigear na ní. An céirni gurab  
6025 a hÉirinn vo éadur Scuit o'áitigíad na hAlban; agus  
an uaria ní gur gnáctaim o'Éireannais Scuit ó éir.

Ag ro ríor neite vo beanaó a hannálaib éirinn Stoo  
vo neartuadú lé ríinne gac neite va noubramur romáinn  
rul laibeorur ar mall naoigíallac, vo bhrí go mearaim  
6030 gurab móide 17 inéiréte gac a luaróeam a reanúr  
Éireann ar mall na neite-re ríor vo éir a éirinn éir-  
cúice. Ag ro marí uair Stoo: "An tan fá ní breatan  
Marur mac Airiur, Anno Domini 73, táim Ruóruige  
ní na bPictóbal ón Scitia marí don lé cine Scuit vo  
6035 gabáil na breatan agus va harigain lé cloiréam 17 lé  
teirí; go uair an Marur tuar cat úob gur marbaó  
Ruóruige agus ioma vo íluag lé Marur, agus an ream  
vo máir úob tug Marur fearann úob i uaircear  
Alban ré áitigíad, agus vo iarraidur mná ar na breat-  
6040 nacáib. Gíreó nioir b'áil leo mná vo éabairt úob.  
Iarraidur mná ar Éireannais agus fuidur mná uata."  
An ní-re ríoréar Stoo ar Ruóruige ní na bPict, 17 é am  
tarla vo éairéac na bPict mná vo breit a hÉirinn  
i n-airir Éireamón, ámáil noubramur tuar. Agus vo

a. Principio cum utrique, id est Hiberniae incolae et coloni eorum in  
Albiam missi, Scoti appellarentur, ut discrimine aliquo alteri ab alteris

Mowbri, Sentcler, Hay, Gifford, Ramsey, Landell, Bisey, Barclay, Wellegen, Boys, Montgomery, Walley, Collomille, Frizer, Grame, Gurlay, and many others; the age of the Lord 1174.

Buchanan agrees with the above, in the thirty-fourth page of the second book of the History of Alba, where he says: "Because both the inhabitants of Ireland and the colonists they sent to Alba were originally called Scots, in order that by some difference they might be distinguished from one another, people from the first called the one race Irish Scots, and the other Albanian Scots." From these words of Buchanan two things are to be inferred; the first is that it was from Ireland the Scots went to occupy Alba; and the second is that the Irish were ordinarily called Scots from the beginning.

Before we treat of Niall Naoighiallach, we shall give here some events taken from the annals of Stow's Chronicle in confirmation of the truth of all that we have said above, as I imagine that the account we shall give of Niall from the seanchus of Ireland will appear the more credible if I set down these things from a foreign chronicle. Stow speaks as follows: "When Marius son of Arviragus was king of Britain in the year of the Lord 73, Rudhruighe, king of the Pictish tribe from Scythia, together with the Scotie race, came to conquer Britain and to waste it with sword and fire; and Marius, above mentioned, gave them battle, and slew Rudhruighe and a large number of his host; and to those of them who survived, he gave lands in the north of Alba to settle down in; and they asked wives of the Britons, but these were unwilling to give them to them. They asked wives of the Irish, and obtained them from them." As to this incident which Stow records of Rudhruighe, king of the Picts, it happened when the Pictish leader took women from Ireland in the time of

*distinguerentur, initio coepere alteri Scoti Ierni, alteri Scoti Albani, vocari.*



6045 bí rin tuilleadh íf trí céad vead bliadhán ról do bí mairiur  
i míogáct na bpeatan.

6050 Avein an t-uíobair céadna gupab ran mbliadhain éuar  
v'aoir an tígearna do hoinead uerparian 'n-a impiri, íf  
gupab veic mbliadhna moiné rin do minnead fundation ar  
blianbhur. Avein fóg gupab i gcionn 276  
bliadhán iar ngein Éiríort do éuir an t-impiri vab b'ainm  
Aurelianus coróin impireadta fá n-a céann ar vúr, agus  
íf é cévimpiri do fáb coróin impireadta é.

Anno Domini 395, do éionnrcain Pelagius bpeadnac  
6055 eipiticead do íolriad ar vúr; agus íf ran am-ro do  
bávar cine Scuit agus na Picti ag arđain agus ag mill-  
ead na bpeatan móipe, agus cuirio na bpeadnais teadta  
go honoriur impiri v'iarriat cábia air, agus ní vearna  
adé rcriobad éuca va iarriat oiré a noiceall do véanaim  
6060 vóib féin. Agus táinig ve rin go mađavair na bpeadnais  
aimreair iméian va éir rin fá leactiom na Scot agus na  
bPict, agus va éir rin cuirio na bpeadnais teadta air  
von Róim, agus vo-nio caraoio triadigaiméil ar éruad-  
áil na Scot íf na bPict oirra. Cuirio Rómánais léigion  
6065 do íluag aiméa va bpuiradé, agus ar moctain na bpeatan  
vóib, tugavair féin agus na Scuit agus na Picti iomad  
comblaoct va céile; agus ar mbeic tuirreac von íluag  
Rómánac avubriavair ié bpeadnacáib mui nó cloit do  
véanaim eatorra féin agus na vpoé-comairrain vo bí aca  
6070 íf ná maib ar bpeic vóib féin gan tillead von Róim.



Eireamhon, as we have said above, and that was more than thirteen hundred years before Marius was king of Britain.

The same author states that it was in the above year of the age of the Lord that Vespasian was made emperor, and that it was ten years before that time that the abbey of Glastonbury was founded. He also states that it was two hundred and seventy-six years after the birth of Christ that the emperor called Aurelianus first wore the imperial crown; and he was the first emperor who wore the imperial crown.

In the year of the Lord 395, Pelagius, a Briton, first began to sow heresy; and at this time the Scotie race and the Picti were wasting and destroying Great Britain; and the Britons sent envoys to the emperor Honorius asking assistance of him; and he only wrote to them requesting them to do all they could for themselves; and hence it came to pass that the Britons were a long time afterwards under the oppression of the Scots and the Picti. And again the Britons sent envoys to Rome; and they made a pitiful complaint of the cruelty towards them of the Scots and the Picts. The Romans sent an armed legion to relieve them; and when these reached Britain, they had several engagements with the Scots and the Picti; and the Roman host, growing weary, told the Britons to build a wall or fence between themselves and their bad neighbours, and that they themselves could not avoid returning to Rome.

## I..

'Dála na mBreatain, iar n-imteacht na Rómánach uacht,  
 cógubair cloíó fúo ó múir go muir ioir iao féin i' Scuit i' Picti.  
 Agus ar n-a élor vo éine Scuit agus vo na Pictib  
 zuri éreigeadar Rómánach na Breatain, lingio ar na  
 6075 Breatainachib agus bairtear an cloíó agus airtéar an tior  
 leo, zuri b'éigin vo na Breatainachib teacht vo éur an  
 ttear feacht go Rómánachib 'zú iarraid oirra gan a léigean  
 dá námaio beic ag véanaim a luit go vifearzad, amail  
 vo bádar. Leir rin cuirio Rómánachib légion oile da  
 6080 bfairtecht; agus ar moctain na Breatain vóib tugadair féin  
 i' Scuit i' Picti iomao coinbliocht da céile, zuri ruagadair  
 Rómánachib tar teorainn an múir vo luaitéamar amac iao.  
 Agus ar b'óiréin na mBreatain mar rin vóib, aoubraodar  
 na Rómánachib nu nádar fochar vóib féin teacht ar eactra  
 6085 da bfairtecht ní buó mó, agus a féadain chéad an moó 'n-a  
 b'eadofadair iao féin vo éumach nó vo óion oirra. Ar  
 n-imteacht iomoirio vo rluag na Rómánach uacht vo éionn-  
 rcanadair an cloíó atá ó múir go muir ioir Albain i'  
 Breatain vo véanaim v'obair éloice, agus oét v'oiréite 'n-a  
 6090 éige, agus dá éirig véag v'airve ann, vo réir véad ran  
 z ca. ven éirleadar vo Stair na Sacran. Mar vo  
 éualadar na Scuit agus na Picti zuri cuireadar Rómánachib  
 oruim mé teacht v'fairtecht na mBreatain arii, cuirio  
 cruinnuagad i' coiméionól ar iomao rluag, i' tugadair uét  
 6095 ar an múir roin zuri lingead leo tairiur, i' go v'ugadair  
 veairzruadar na Breatain uile, ionnuir zuri b'éigin vo  
 Breatainachib a zcaitradá i' a n-áruir vo éreigean i' vúl  
 da vóivean féin fá coilltib i' fá foiradair fáraiz, go nac  
 bioó vo biad aca áct feolmáe na mbeactadac n-allta  
 6100 vo-niú vo feilz leo; agus an t-iarraid vo maid vo Breat-  
 nachib vo r'oiréadair go ruagadizméil go conful vo bí ran  
 Róim da b'ainm Boetius ag iarraid firtacta air, agus

## L.

As to the Britons, when the Romans had left them, they built a fence of earth from sea to sea between themselves and the Scots and the Picti. And when the Scotie race and the Picti had heard that the Romans had forsaken the Britons, they made a sudden attack on the latter, and broke down the wall and pillaged the country, so that the Britons were forced to send envoys to the Romans a third time, beseeching them not to permit their enemy to despoil them vengefully as they were doing. Upon this the Romans sent another legion to help them; and when these had reached Britain, they had several engagements with the Scots and Picti; and the Romans drove them across the boundary wall of which we have spoken. And when they had thus relieved the Britons, the Romans told them that it was of no advantage to themselves to come on any further expedition of relief to them, and that they should consider how they might protect or guard themselves against the enemy. Accordingly when the Roman army had left them, they began to build the wall that stretches from sea to sea between Britain and Alba, of stonework eight feet thick, and twelve feet high, according to Bede, in the fifth chapter of the first book of the History of Sacsa. When the Scots and the Picti heard that the Romans had refused to come any more to the aid of the Britons, they collected and assembled a large host, and marched towards the wall referred to, and overpassed it and devastated all Britain, so that the Britons were obliged to abandon their stone fortresses and dwellings and betake themselves for refuge to woods and wildernesses, where their sole food was the flesh of the wild beasts they hunted; and the remnant of them that survived wrote piteously to the consul who was in Rome whose name was Boetius, soliciting him for aid; and



6105 *if* eadú aouubhadar go maðadur féin i gcumgac iorir an  
 námhaid aghur an muir. Óir an orream úioð vo beirleadú  
 aghaidú ar an muir, agh eirleadú mór an námhaid, vo báicti iad  
 6110 *if* an orream úioð vo eilleadú ón muir vo marbhadú leir an  
 námhaid iad, amaid aouir beud ran 13 ca. von céirleadur  
 vo Stair na Sacran agh aicfiruotad bhuadar na mbread-  
 nac agh éadnac lé Rómánadú ar foirneair na Scot aghur  
 6115 na bPicti orra. Agh ro na bhuadar:

a “Ruadadú na bairbairúadú gur an muir” ar ríad agh  
 labhairt ar na Scotadú *if* ar na Pictib “tillú an muir iad  
 ar na bairbairúadú, iorir an dá cinéal báir-re marbhadú nó  
 báirleadú rínn,” ar ríad. Ar ro *if* iontuighe gurab mór an  
 6120 foirneair vo bí agh Scotadú na héirleadú ar bheadnacadú.  
 Aouir Neinnuir, rean-ugur bheadnac, vo mór éirleadú Sbú,  
 go maibe leadúrom agh Scotadú *if* agh Pictib ar bheadnacadú  
 mé mé 40 bliadúan. Aghur aouir Camden agh teadú leir ro:  
 b “Vo fágadú i gcionn 500 bliadúan i noiadú Caesar vo  
 6125 teadú von bheadúan fá aicúct na Scot *if* na bPicti i.”  
 Aghur *if* iontuighe rin a bhuadarú beud ran 14 ca. von  
 céirleadur céadna mar a n-adair agh labhairt ar éirleadú-  
 cadú: c “Tillú,” ar ré, “aigheoirúe aicúirúe éirleadú  
 vo uicú ar tí fillte go gurú tar a n-air.” Ar na bhuad-  
 6125 raib-re beud *if* iontuighe go uigúadúir éirleadúadú ríadú  
 go minic u’airúan na bheadúne.

Dála na mbheadnac vo bádar aicreair imúan gan  
 oirleadú *if* gan aigúan agh Scotadú aghur agh Pictib iad n-a  
 uiréigean vo Rómánadú. Níor bí ro amúan aicúadú na  
 6130 mbheadnac an tan roin, acú vo bí eirúicadú Phelagian  
 agh raobadú an róbadú an tríd roin; aghur *if* i comúirle ar  
 ar cinneadú lé bheadnacadú an tan roin, ríor vo cúir go  
 cléir na Fíadúgce agh iadúadú orra príadúir *if* luét  
 reanmúra vo cúir ón bFíadúgce cúca vo élú eirúicadúca

a Repellunt barbari ad mare, repellit mare ad barbaros, inter haec  
 oriuntur duo genera funerum, aut iugulamur aut mergimur.

b. Anno 500 a Caesaris ingressu Britannia Pictorum et Scotorum  
 immanitati relinquitur.

what they said was that they were hemmed in between the enemy and the sea, for as many of them as took to the sea, fleeing from the enemy, were drowned; and as many of them as turned from the sea were slain by the enemy, as Beda says in the thirteenth chapter of the first book of the History of Sacsa, quoting the words of the Britons when complaining to the Romans of the oppression they suffered from the Scots and Picti. These are the words: "The barbarians force us to the sea," said they, speaking of the Scots and the Picti; "the sea throws them [us] back upon the barbarians; and by this twofold death, we are either slain or drowned," said they. From this it may be inferred that the oppression exercised by the Scots of Ireland over the Britons was very great. Nennius, an ancient British author, says, according to Speed's Chronicle, that the Scots and the Picti oppressed Britain for a period of forty years; and Camden, agreeing with this, says: "Five hundred years after Caesar came to Britain, that country was left to the barbarity of the Scots and the Picti." This may also be inferred from the words of Beda in the fourteenth chapter of the same first book, in which, speaking of the Irish, he says: "The shameless Irish plunderers return to their homes," says he, "to come back soon again." From these words of Beda it may be inferred that the Irish used often to go on expeditions of plunder into Britain.

As to the Britons, they were a long time without being pillaged or plundered by the Scots and the Picti after the Romans had left them. But this oppression was not the only misfortune the Britons suffered from at that time. The Pelagian heresy was then deluding the people; and the Britons determined to send to the French clergy, asking them to send prelates and preachers to them from France to put

*c. Revertuntur impudentes grassatores Hiberni domum post non longum tempus reversuri.*



<sup>6135</sup> Phelagian. Surúro eliaí na Fháingce i gcoimáile uime rin, aḡur ír eadú vo cinneadú leo viaí naomhearpog vo cúir vo fíoladú an ḡlainchéivim vóib, maí atá Fermanur eapog Altirínoorierir ír lupur eapog Treaprenur; aḡur aí noul vóib ann rugadur buadú aí na heiriticib.

<sup>6140</sup> Tair a noubríamair vo bíod cogadú ḡnádacú ioir na Scuit ír na bpreadnais ḡo haímiri Uoririger fá ní aí an mbreacain an tan fá haoir von Tíḡearna 447. Fíveadú táinḡ v'ainmíandib ír v'uaill ír vo pēadairib na mbreacnāc an trādú foín ḡo vtugú Dia an lám i n-uadair aḡ Scotadib

<sup>6145</sup> ír aḡ Pictib orra, ionnur ḡur ba héigean vóib horpur ír hingirur ḡo n-a rluadú Fearnmāineadú vo tādair vo cōngnam leo i n-aḡadú na Scot ír na bPict, ḡo noearna Dia reuirpēadú vo na Fearnmāinib rin ní cúir na mbreacnāc a plaitear iomlán na breatan ó foín. Atáir epomice

<sup>6150</sup> na breatan aḡa fáirnéir, amāil cúirer Stoo ran trear leatnāc ír caogadú ran cēadomān vā Čromic, vo cúirēadú i ḡclóú i lonnvan an tan fá haoir von Tíḡearna 1614, ḡur marbadú 480 v'uaírib na breatan i breall lé Sacraib, ḡur cúir Dupelur Ambroirur ní na breatan an tan foín

<sup>6155</sup> fá vearia na cloca muḡ Merlin ḡo bpreadnais ó Śliab ḡcláirer ran mūmāin vo tōḡbāil maí fēavcōmāitēadib aí an lādair 'n-aí marbadú na huairle rin. aḡur fōr ír ann ran áit cēadna vo haōnāiceadú é féin. aḡur ír é fá haínm von áit an tan foín Chorea Gigantum. aḡur ír é ainm na

<sup>6160</sup> háite anoir Stone henge aí Maíḡ Salrburie; aḡur avēir an t-uḡdar cēadna ḡurab ón Afuric tugadur Faeúil na cloca cēadna; aḡur avēir Monomotenir ná cēadú vā cloic a hémēricú vóib.

Aí fo ír iontuḡte ḡo ḡcleadāoi lé Faeúealāib vūl  
<sup>6165</sup> von Afuric vā harḡain, aḡur vā níir rin ḡo maḡadur neartmāir i vtírib oile ó Éirinn amāc; aḡur cibé vo cúirpēadú i n-ionḡantur na neite-re nó aḡ a mbíadú vóirēveam orra, bíadú a mūllēan aḡe aí féin, tré ḡan na rēribne v'raicirín nó vo cúarvūḡadú. Oir ír mūic bíor ainhíor na



down the Pelagian heresy. Upon this, the French clergy sat in council, and resolved to send two holy bishops to propagate the pure faith amongst them, namely, Germanus, bishop of Auxerre, and Lupus, bishop of Troyes; and when they arrived, they vanquished the heretics.

Notwithstanding what we have said, a constant warfare existed between the Scots and the Britons to the time of Vortigern, who was king of Britain in the year of the Lord 447. However, on account of the evil passions and the pride and the sins of the Britons at that time, God gave the Scots and the Picti the victory over them, so that they were obliged to bring over Horsus and Hingistus with their German host to assist them against the Scots and the Picti. And God used these Germans as a scourge to deprive the Britons of the sovereignty of all Britain ever since. The chroniclers of Britain relate, as Stow notes in the fifty-third page of the first part of his Chronicle, which was printed in London in the year of the Lord 1614, that 480 of the British nobles were treacherously slain by the Saxons, and that Aurelius Ambrosius, the king of Britain at that time, ordered that of the stones which Merlin took over to Britain from Sliabh gClaire in Munster a monument be raised on the spot on which these nobles were slain. It was, moreover, in the same place that he himself was buried. And the place was then called Chorea Gigantum; and it is now called Stone Henge on Salisbury Plain. And the same author says that it was from Africa the Gaels brought these stones; and Monomotensis says that no two of the stones were taken from the same country.

From this we may infer that the Gaels were wont to go to Africa to plunder that country, and that they were therefore powerful in other countries besides Ireland; and whoever should be surprised at these events or disbelieve them let him blame himself for it, for not having seen or searched the records. For often one is ignorant of the truth through

6170 fírinne ar neac tré gan aitiúe do déanaí ar feirceibnib  
na sean, do méir mar a veir Macrobium libro 6° Saturnalium,  
mar a n-abair: a“ 1r iomúda ní ‘n-a ainbrior orainn nac  
biaó ‘n-a foilcéar orainn vā mbeaó cairmeaí aḡainn  
ar léaḡtóimeacé na sean”; ionnuf vā noctar linne ḡo  
6175 naibe ciorcáin aḡ na Scotab 1r aḡ na Pictib ar na  
bheactnacáib, aḡuf nac crieoreadó an léaḡtóir rinn, léaḡadó  
ré cpoimic Camven aḡuf vo-ḡéabaió na briaíra-ro  
innre: b“ Vo cuireadó na bheactnaḡ fá ciorcáin na Scot  
1r na bPict an tan fá haoir von Tigearna 446.” Nó vā  
6180 luaitéar linn ḡur múcáó na Picti leir na Scotab an  
tan fá ní ar Albain Cinnéire mac Ailpín i ḡcionn 839  
mbliadóan iar ngein Círiort, léaḡadó cpoimic Camven 1r vo-  
ḡéabaió fairnéir an neire céadna innre. Nó vā luaité  
linn nar ḡab cine eacéirann ran bioé uilamaf iomlán  
6185 éiréann acé na vponḡa vo aitiḡ i féin viaiú i noiaíú, mar  
atá Paríolón clanna Neimíú fíri bōlḡ 1r Tuatā Dé  
Danann 1r mic Míleadó, vo féavraiúe nac crieorúe rinn  
muna bpaiceadó an léaḡtóir an ní rcriobaf ḡulielmuf  
Nubriḡenfir aḡ labairt ar éirinn ran 26 ca. von vāia  
6190 leabair vā rtar, mar a n-abair: c“ Níor luir éire maí  
fá cúmaéc coisḡríce.” Mar an ḡcéadna ma cuirim ríor  
annro ar Niall Naorḡiallac neire nacar élor von léaḡ-  
tóir poime ro, meafadó ḡo bfuil laoi nó leir aḡainn lé  
vearbuḡadó ḡac neire vā ḡcuiréar ríor linn annro.

a. Multa ignoramus quae non laterent si veterum lectio nobis esset familiaris.

b. Britanni facti sunt tributarii Scotis et Pietis anno Christi 446.

c. Hibernia nunquam externae subiavit ditioni.



not having made himself familiar with the old books of the ancients, as Macrobius points out in the sixth book of the Saturnalia, in which he says: "We are ignorant of many things which should not be hidden from us if we were accustomed to read the ancients"; thus, when we state that the Scots and the Picti exacted a tribute from the Britons, if the reader disbelieves us, let him read Camden's chronicle, and he will find therein these words: "The Britons were made to pay tribute to the Scots in the year of the Lord 446"; or if we state that the Picti were extinguished by the Scots when Cinneide son of Ailpin was king of Alba 839 years after the birth of Christ, let him read Camden's chronicle, and he will find there testimony to the same event; or were we to assert that no foreign nation ever acquired full supremacy over Ireland except the tribes that successively occupied it, namely, Partholon, the clanna Neimidh, the Fir Bholg, and the Tuatha De Danann, and the sons of Milidh, perhaps we should not be believed unless the reader had seen what Gulielmus Nubrigensis has written, treating of Ireland, in the twenty-sixth chapter of the second book of his history, in which he says, "Ireland never submitted to a foreign power." Similarly, if I make statements here concerning Niall Naoighiallach which the reader has not heard hitherto, let him know that I have song or story to prove every statement I advance here.



## LI.

- 6195 Léagtar linn i mbeatairé pádraig, fuaimear i ríobta  
i reileabair meamruim, mar don lé beatairé moéura  
agus abbaín agus naom oile, suab breatac pádraig.  
Ag ro briaia an treileabair: a“pádraig,” ar ré,  
“breatac iar n-a breic ran baile uairab ainm nemptor  
6200 i mair na brianboe ó tuirneróteoirib crialbteaca uiaú.”  
Aveir arii ran áit céana na briaia-ro ríor: b“iar  
n-arzain iomorro iomao crioé ran mbreatain vo Scotairb  
ó Éirinn, mar don ié n-a iig féin, niall naoigiallac, i  
n-azair flaitir na Róma, vo hairgead go mói an breatain  
6205 leo ar utir an leic tuair ói, agus iar noibit na rean-  
foinne airt, vo áitigeadar éireannais féin mnte.”  
Aveir an t-ugoir céana ran áit céana go utáin go  
ro tri piozacta vo beic ran mbreatain mói mar atá  
Scotia Anglia ir Britannia. Aveir an t-ugoir céana  
6210 suab ran am-ro, ar mbeic vo niall naoigiallac ran  
eactia-ro ag planougad Dál Riada i nAlbain, vo cuair  
cablac éireannac von áit iona maibe pádraig ’n-a com-  
nuiré. Ag ro briaia an ugoir: c“vo cuair,” ar ré,  
“ran am-ro cablac éireannac vo eiread na crice ’n-a  
6215 maibe an naom pádraig agus mar fá gnát lé héireann-  
cáib tugadar iomao vo briaigib leo agus naom pádraig  
mar don iú i n-aoir a ié mbliadán noéas, agus vó fiai  
vó, mar atá Lupia ir Darica, agus tugad naom  
pádraig ’n-a briagair i néirinn an naomab bliadain vo  
6220 flaitear néil pioz éireann vo bi go neartmar reat  
mbliadna ricead i bflaitear éireann ir léi hairgead an

a. Patricius Brito natus in oppido Nemptor in Campo Taburno .i. tabernaculorum, ex parentibus devotis et religiosis ortus.

b. Cum Scoti de Hibernia sub rege suo niall naoigiallac diversas provincias Britanniae contra Romanum imperium multum devastabant, contendere incipientes aquilonalem Britanniae plagam tandem, ejectis veteribus colonis, ipsi Hibernenses eam occupaverunt et habitaverunt.

## LI.

We read in a life of Patrick, which we found written in an old vellum book, together with the life of Mochuda and Abban, and other saints, that Patrick was a Briton. These are the words of the old book: "Patrick," it says, "a Briton, born in the town called Nemptor, in the Plain of the Tabernacles, of pious and religious parents." In the same place it uses these words: "After the Scots from Ireland, together with their king Niall Naoighiallach, had plundered many territories in opposition to the Roman sovereignty, they severely pillaged Britain—the northern portion of it at first; and when they had banished the old tribes from it, they themselves dwelt in it."

The same author says in the same place that it followed from this that there were three kingdoms in Great Britain, namely, Scotia, Anglia, and Britannia. The same author states that it was at this time, when Niall Naoighiallach was on this expedition planting the Dal Riada in Alba, an Irish fleet went to the place where Patrick dwelt. These are the author's words: "An Irish fleet," he says, "went at this time to the place where St. Patrick was, to pillage the country, and, as was the custom with the Irish, they brought a large number of captives with them, together with St. Patrick, then aged sixteen years, and his two sisters, namely Lupida and Darerca; and St. Patrick was brought as a captive to Ireland in the ninth year of the reign of Niall, king of Ireland, who held strenuously the sovereignty of Ireland twenty-seven years,

*c.* Hoc autem tempore quaedam classis Hibernica depredavit patriam in qua morabatur D. Patricius et, consueto Hibernorum more, multi inde captivi ducti sunt, inter quos erant D. Patricius aetatis suae anno decimo sexto et duae eius sorores Lupida et Darerca; et ductus est Patricius in Hiberniam captivus anno nono Néill regis Hiberniae qui potenter 27 annis regnavit ac Britanniam et Angliam usque ad mare quod est inter Angliam et Galliam devastavit.



bhíodain i' Sae'ra gur an muir atá roim' Sae'raib' i' an  
b'fhaingc." Ar na bhíodáib' méadúidíte i' inéireoite go  
noeádaí niall naoigiallaic von bhíodain móir i' gur  
6225 gáib' neart innte.

Meafaim fóir gurab ré linn néill vo beic ag gabáil  
neirt ran mbhíodain móir, vo éirí cablaic o'aradain imill  
na f'fhaingc von éiric ré ráidítear Armoica, va n'garítear  
anoir an bhíodain beag, agus gurab airt tugad' páo-  
6230 raig go n-a óa' raí i' mbhoio. I' móire meafaim f'irinne  
an neite-re mádaí páoraig vo beic 'n-a raí ag mártain  
vo bi 'n-a eapros Toiron ran b'fhaingc, i' mar léagáir  
linn i' reimleabáir 'n-a b'fuil bea' páoraig i' n'gaeóilg  
gurab ó Armoica tugad' páoraig agus a óa' raí i' i'  
6235 mbhoio.

I' corráil fóir ar mbeic vo niall an tan roin ag  
gabáil neirt na bhíodaine móire, gurab ar an mbhíodain  
vo éirí cablaic go himeall na f'fhaingc mar a raibe  
páoraig agus an oriong táinig i' mbhoio leir. Agus fóir  
6240 léagáir linn i' reimleabáir an treanúra go otugad'  
gáil ar an b'fhaingc go niall, agus meafaim gurab oib'  
rin páoraig.

Óala néill iomorroio iar o'adairt ioma' vo bhíodáib'  
na bhíodaine leir tig i' néirinn go f'luas móir vo bhíodá-  
6245 naicib' agus o'éréannáib' 'n-a f'ocáir; i' vo-ní tionól,  
tuillead' f'luas, agus cuirir f'ocála go hálbain go taoireac'  
Óal Riada va ráo' rir é réin go lion a f'luas va leannáin  
von f'fhaingc.

Triallair iomorroio niall leir rin von f'fhaingc go f'luas  
6250 lionáir maille rir, agus ar mbeic ag aradain na f'fhaingc  
láim lé r'ruic loor' óo, i' ann r'rug taoireac' Óal Riada air  
go n-a f'luas. Agus tarla rán am roin rí laigean ar  
ionnarbad' ó niall i' nálbain ar cómarice gábráin mic  
Domanguir taoireac' Óal Riada; agus an tan vo éadú  
6255 an gábrán céadna i' noiaí néill von f'fhaingc, vo éadú  
Eocáir mar don rir ann. Siúad' nioir lám' Eocáir vol



and who pillaged Wales and Anglia to the sea that lies between Anglia and France." From the above words we may believe that Niall Naoighiallach entered Great Britain, and that he made conquests there.

I am also of opinion that it was while Niall was making conquests in Great Britain that he sent a fleet to pillage the borders of France, to the country which is called Armorica, which is now called Little Britain, and that it was thence Patrick and his two sisters were brought as captives. I am the more convinced of the truth of this from the fact that Patrick's mother was sister to Martin, who was bishop of Tours in France, and because I read in an old book, in which is the life of Patrick in Irish, that it was from Armorica Patrick and his two sisters were brought into captivity.

It is moreover likely that, since Niall was making conquests in Great Britain at that time, it was from Britain he sent a fleet to the borders of France, where Patrick and those who came with him into captivity resided. And besides I read in the old books of the seanchus that hostages were brought from France to Niall, and amongst these I believe was Patrick.

Now as to Niall, having taken many captives from Britain, he arrived in Ireland with a large host of Britons and of Irish ; and he assembled additional forces, and sent word to Alba, to the chief of Dal Riada, requesting him to follow him with all his host to France.

Niall proceeded forthwith to France with a numerous host ; and the chief of Dal Riada with his host overtook him as he was plundering France in the neighbourhood of the river Loor. And at that time the king of Leinster, having been banished by Niall to Alba, was under the protection of Gabhran son of Domhanghurt, chief of Dal Riada ; and when this Gabhran went after Niall to France, Eochaidh (the king of Leinster) accompanied him. But Eochaidh did

vo lárdaire Néill, agus iar fuidhe vo niall ar bhuac an  
innbhir, céio Eócaio von leit oile von adainn i nsoirne coille  
vo bí ann, agus vo-ní roigean o'inneall 'n-a boí, go ucus  
6260 urcáir vo niall, gur éirir tré n-a corp í, go bfuair bár vo  
lárdaire.

Ir é adbar imreardain carla ioir Eócaio ir niall, mar  
vo éogair Eócaio fuidhe i vTeamraigh 'n-a níg fá brághaio  
Néill, agus ar mbeir naoi ucraic i vTeamraigh vó, cáinigh  
6265 uraoi veigheolac 'n-a lárdaire ir aubairt nír nar vligteac  
vó geara na Teamrac vo coill. "Óir ir va gearaid," ar  
ré, "gan ní vo fuidhe innce né flaitear éireann vo gábal  
go ngabao nair nio fá n-a brághaio." Ionann rin né a  
ráo agus go ngabao gába Ruirne Faircú. Óir amail  
6270 aueirtear miles torquatus né ruirne Faircú, ir mar rin  
aueirtear nia nairc i nGaeóilz nír an ngairceadac vo  
gabao nairc nó flabha fá 'n-a brághaio. Ionann iomorro  
nia ir gairceadac nó tréirtear, agus ir ionann nairc ir  
flabha.

6275 Dála Eócaic mar vo éualao teagairc an urao, tréirir  
Teamrair ir léirir an níg ve. Tis niall va éir rin agus  
fuidir i vTeamraigh ir gabair flaitear éireann, agus vo  
hionnabao Eócaio go hálbain leir i nioao iomao coin-  
bleacta vo teagmáil eatorra; gonao trío rin vo marbado  
6280 niall lé hEócaio, amail aubhamar éuar. Adbar oile  
fór eardonta vo bí aca, ar mbeir o'Eócaio ag trual ó  
Teamraigh go laighnib carla go teac laioáinn mic bairr-  
ceada uraoi Néill é, agus ar mbeir ann rin vó, vo rinne  
mac an urao iomarbáo áinnce né hEócaio ir marbair  
6285 Eócaio trío rin é.

Téio iomorro an uraoi va éardonta rin né niall, agus  
iarrair air teact vo oíogail a míc ar laighnib; agus  
né gneardac an uraoi tis niall tromfludg cairpeac  
o'airgean laigean; agus ar roctain laigean oíob, ní  
gába an uraoi ó niall cumao ná ceatra vo gabail

not dare to go into Niall's presence ; and when Niall had sat down on the brink of the river, Eochaidh went to the other side of the river, into an oak grove which was there, and got ready an arrow in his bow, and cast it at Niall, and sent it through his body, so that he immediately expired.

The enmity between Eochaidh and Niall arose from Eochaidh's conspiring to settle down in Tara as king in the room of Niall ; and when he had been nine days in Tara, a learned druid came into his presence and said to him that it was not lawful for him to violate the geasa of Tara ; "for it is one of its geasa," said he, "that no king should settle down in Tara with a view to assuming the sovereignty of Ireland till he should first wear the nasc niadh round his neck." This was the same as to say that he should have received the degree of Knight of Chivalry. For as the Knight of Chivalry is called Miles Torquatus, so also Nia Naisc is applied in Irish to the champion who wore a nasc or chain round his neck. For *nia* means 'champion' or 'valiant man,' and *nasc* means 'a chain.'

As to Eochaidh, when he heard the druid's instruction, he quitted Tara and relinquished the sovereignty. Niall came after that and settled down in Tara, and assumed the sovereignty of Ireland ; and he banished Eochaidh to Alba after he had met him in several engagements ; and it was for this reason that Eochaidh slew Niall, as we stated above. Another cause of enmity between them was that when Eochaidh was going from Tara to Leinster, he went into the house of Laidcheann son of Bairrchidh, Niall's druid ; and while he was there, the druid's son used defamatory language towards him, and on that account Eochaidh slew him.

Now, the druid made a complaint of this to Niall, and asked him to come and avenge the death of his son on the men of Leinster ; and incited by the druid, Niall went into Leinster with a strong and imposing host to waste Leinster. And when they reached Leinster, the druid would not consent to Niall's accepting gifts or cattle from the



ó laigníb, gan corp Eócláé u'fagáil ar uirlamhar Néill.  
 Agus vo feacla laigín vo lot cig Eócláíó ar uirlamhar  
 Néill; agus tug an uraí fá veapa Eócláíó vo ceangal von  
 éairíte éloice atá ré a faicín von leit tíar von tSláine  
 6295 ioirí Cíll b'riúoe ir Tulaiú Ó b'feólimiú, agus ir amláíó  
 atá an cairíte rin 'n-a fearam agus i aró leatán ir i  
 tollta 'n-a hiomuaácar; agus fá héigean u'Eócláíó a óruim  
 vo éur nír an gcloic agus é 'n-a fearam, agus rlabha  
 iarnaiúe fá n-a com, agus vó ceann an t'rlabha tréir an  
 6300 bpolll vo bí ran éairíte, agus luirgfeairao imreámar iarn-  
 naiúe tréir an vó lúib vo bí ar ceann an t'rlabha. Agus  
 mar vo mótuig an uraí ar an oruúgáó roin é, ollmuig-  
 éar leir naonbar laoc va marbáó.

Mar vo connairc Eócláíó an laocáíó va ionnraige ar  
 6305 tí a marbá, tug cruóchnuáó curáíó go calma air féin,  
 agus leir rin rníomácar an rlabha ir bhuirtear an luirg-  
 fearao leir, agus céio ar éigin ón laocáíó iarn marbáó  
 uruinge úioó; ir ní haitéirtear a beag va rcéalaib go  
 roctain i nAlbain vó, ar comairce fábháin mic Domán-  
 6310 guir, amáil aoubhamar; zonáó é rin an vapa fát  
 raltanair vo bí aige ré Niall.

Leinstermen until they had delivered the person of Eochaidh into the hands of Niall. And, to prevent the spoiling of Leinster, Eochaidh put himself in the power of Niall ; and the druid ordered him to be tied to a pillar-stone which is to be seen to the west of the Slaine, between Cill Brighde and Tulach O Feidhlimidh ; and that stone is in a standing position ; it is high and broad, and perforated near the very top ; and Eochaidh was obliged to stand with his back against the stone and an iron chain round his waist, with both ends of the chain passing through a hole that was in the pillar, and a stout iron spindle-bolt stuck through the two loops at the ends of the chain ; and when the druid observed him in this position, he got ready nine warriors to put him to death.

When Eochaidh perceived the warriors approach, with intent to slay him, he stoutly shook himself in champion fashion, and forthwith strained the chain and broke the bolt, and escaped from the warriors with difficulty, after he had slain some of them ; and no account is given of his proceedings till he reached Alba, under the protection of Gabhran son of Domhanghart, as we have said. And this was the second reason why he was at enmity with Niall.

## LII.

Ar mbeir iomorro u'eoúad rān uoeraiúeac̃t roin i  
 nAlbain, aueirio urionz zo uarila bean ḡabhráin, inḡeanaḡ  
 a hainm, ir bean eoúac̃ f̃eirlim, inḡean c̃ob̃t̃aiz̃ m̃ic̃ Uáti,  
 6315 torraḡ i n-aoir̃eac̃t, aḡur ir i n-aoir̃oúce uo b̃áuar̃ r̃e  
 nioúnaib̃. Cuir̃tear̃ an uiaf̃ ban i n-aoir̃teac̃, zan 'n-a  
 b̃roúair̃ ac̃t iao aiaon, aḡur r̃or̃f̃air̃e ó ḡabhrán va  
 ḡcoim̃eao uon leir̃ amuir̃. Uála na mban, ruḡ bean ḡab-  
 hráin inḡean aḡur bean eoúac̃ uiaf̃ mac. Ní beir̃eao  
 6320 iomorro bean ḡabhráin uo r̃ior̃ ac̃t clann inḡean; aḡur  
 mar̃ ear̃la uiaf̃ mac aḡ m̃naoi eoúac̃ iair̃air̃ bean ḡabhráin  
 mac uon uá m̃ac ar̃ m̃naoi eoúac̃, aḡur aonruir̃ir̃ bean  
 eoúac̃ rin. Mar̃ uo m̃oúir̃eaoar̃ luét an teag̃laiz̃ uo  
 bi rān b̃roir̃air̃e na m̃nā ar̃ m̃beir̃t̃ c̃loinne, r̃iaf̃ruir̃ir̃ uon  
 6325 r̃ioḡain c̃r̃eao an ḡein ruḡ. Noct̃air̃ r̃ire zo ruḡ mac ir̃  
 inḡean ir̃ zo ruḡ bean eoúac̃ mac. F̃á lúḡáir̃eac̃ c̃ac̃ ue  
 rin. Aḡur an mac roin r̃áinir̃ an r̃ioḡan ó m̃naoi eoúac̃,  
 uo b̃air̃teao é aḡur tuḡao aouán mac ḡabhráin u'ainm  
 air̃; aḡur an uair̃a mac u'eoúad, tuḡao b̃ranuob̃ mac  
 6330 eoúac̃ u'ainm air̃. Aḡur va éir̃ rin c̃áinir̃ eoúad aḡur a  
 m̃ac leir̃ i ñéir̃inn ḡur̃ ḡab̃ r̃iḡe lair̃ean uó f̃ein.

Tr̃éim̃re f̃aoua iomorro va éir̃ rin, ruair̃ ḡabhrán taouir̃eac̃  
 Uál R̃iaua, f̃á r̃i Albain, b̃ar; ir̃ ḡab̃air̃ aouán f̃laitear̃  
 Albain va éir̃, aḡur c̃áinir̃ u'ionnir̃ad ir̃ u'ar̃ḡain éir̃eann ir̃  
 6335 u'air̃ir̃ad̃ a ḡab̃ála, ar̃ m̃beir̃t̃ uo r̃lioct̃ c̃air̃ir̃e R̃ioḡf̃aoua  
 uó f̃ein. Tir̃io r̃uir̃eann m̃ór̃ u'f̃ear̃ir̃ib̃ Saer̃an Albain ir̃  
 b̃reac̃tan leir̃, aḡur ar̃ roct̃an i uct̃ir̃ i ñéir̃inn uóib̃, tuḡ-  
 aouar̃ uct̃ ar̃ lair̃ir̃ib̃ uo lot ar̃ uct̃ir̃. Tar̃ila iomorro



## LII.

Now, when Eochaidh was thus an exile in Alba, some say that the wife of Gabhran, who was called Ingheanach, and the wife of Eochaidh Feidhlim, daughter of Cobhthach son of Dathi, were both pregnant at the same time, and were brought to bed on the same night. The two women were shut up in the same house, no one being with them, but both being together, while there was a guard placed on the outside by Gabhran. As to these women, Gabhran's wife gave birth to a daughter, and the wife of Eochaidh to twin sons. Now, Gabhran's wife never brought forth any children but daughters; and as the wife of Eochaidh had brought forth twin sons, she asked her to give her one of them, and Eochaidh's wife consented to this. When the household, who were on guard, perceived that the women had been delivered, they asked the queen what offspring she had given birth to; she said that she had given birth to a son and daughter, and that the wife of Eochaidh had given birth to a son. All were delighted at this; and this son which the queen got from Eochaidh's wife had a name given him, and he was called Aodhan son of Gabhran; and Eochaidh's second son was called Brandubh son of Eochaidh. And after this, Eochaidh and his son came to Ireland, and he himself assumed the sovereignty of Leinster.

And a long time after this, Gabhran, chief of Dal Riada, who was king of Alba, died; and Aodhan assumed the sovereignty of Alba after him, and came to spoil and plunder Ireland, and endeavoured to conquer it, as he was of the posterity of Cairbre Rioghfhada. A large company of the men of Anglia, Alba, and Wales came with him; and when they landed in Ireland, they set to plunder Leinster in





the first instance. Brandubh son of Eochaidh at that time held the sovereignty of Leinster ; and Aodhan sent envoys demanding hostages from him as securities for his paying tribute to him, saying that otherwise he would waste the whole territory of Leinster. While Brandubh was in trouble at this message, his mother told him to take courage, and that she would avert the attack of Aodhan from him. Upon this the mother went to the camp of Aodhan ; and when she had reached it, she inquired of Aodhan why he had come to waste Leinster. "Thou hag," said he, "I am not obliged to give thee any information on that matter." "If I be a hag," said she, "thy mother is a hag ; and I have something to say to thee in secret." Thereupon he went with her apart. "Aodhan," said she, "I told thee that thy mother was a hag ; and I tell thee now that I am she, and that accordingly Brandubh is thy brother. Therefore, send to Alba for thy supposed mother, and she will confess, in my presence, that I am thy mother ; and until we meet, do thou refrain from spoiling Leinster."

He acted as the woman directed ; and when the women came together, the queen of Alba admitted that it was Brandubh's mother who gave birth to Aodhan ; and when he heard this, he bound the women to keep the matter a close secret lest he should lose the sovereignty of Alba at the hands of the Dal Riada should they become aware of the affair. Thereupon, he sent for Brandubh ; and they both formed a friendly alliance ; and Aodhan left the country without inflicting injury on it. However, the Brandubh who was king of Leinster was not a son of this Eochaidh son of Eanna Cinnsealach, as will clearly appear in the second book of this history.

As to Niall, of whom we are treating, numerous are his descendants in Ireland sprung from his eight sons. But we shall not enumerate them here, because we intend to speak of them at length in the genealogy of the sons of Milidh. Now this king is called Niall Naoighiallach, from his having received nine hostages or nine captives, five of them



ó cúigeadóibh éireann, aghur a ceadaíur a hálban; zónaó  
6375 aipe rin vo rinne an file na rinne-re ríor:

mac eodáir aro n-oróan,  
niall náir i ngrá arobláó;  
zadair níge réimeann  
éireann aghur alban.

6380 zadbair ziall grá cóigibh  
i néirinn tré arogoil;  
tug fá a réir zan tárórac  
ceitire zéill a hálban.

6385 zónaó ve baor óó-ran,  
i uoróir na bfiatac,  
ré hóir na ríog rācāc,  
niall naoigiallac niatac.

‘Oo zāb ‘Oáti mac fīacīrac mic eodāc Muigmeadóin mic  
Muireadóis Tiriū mic fīacīrac Sraibēine mic Cairbhe Līc-  
6390 fīacāir mic Corraic mic Airt Doirīir mic Cuinn Céav-  
cācāis vo fīol éireamóin ríogāc éireann 23 bliáona.  
fīal inģean eodāc ó ráirōcar Cīuacān fēile an céirōbean  
vo bi aige. An vāra bean eīcne inģean Órac mācāir  
Oiliolla Muilc. An tīear bean vo bi aige va nģairēi  
6395 Ruāó inģean Airtis Uicēleacāin mic fīr Conga mācāir  
fīacīrac ealģais, aghur ir va bīeic fūair bār. fīearāóac  
fā hāinm vīleair vó ar uir; aghur ir uime vo zairēi ‘Oáti  
óe, ionann ionorrio vācēi ir tārāiō; aghur ir ar a tārāc  
vo zābāó a arim air vo leān an forāinm ‘Oáti óe. Aghur  
ir amlāiō vo marbāó ‘Oáti .i. rāigñēan teintige vo cūitim  
'n-a mullāc ó neam ar mbeic aģ vēanaā congcair ar an  
bīrāingc vó; aghur ir lāim ré Sliab Alpa vo marbāó é,  
tré vōigālcār ‘Oé, mar zup hāirģeāó leir vūirēac vī-  
cīreābāis naoimēa vār b’āinm Pārmēniur lēr malluģeāó  
64 é. Aghur ar n-a mārābāó amlāiō rin, tūģavār a mūinnacar  
a corp leo i néirinn, zup hāólaiceāó i Roilģ na Ríog i  
ģCīuacāin é.

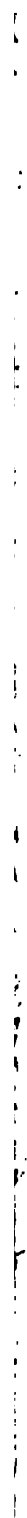
from the provinces of Ireland, and four from Alba ; and it was on this subject that the poet composed the following stanzas :

Son of the noble Eochaidh of honour  
Was Niall, modest in each high distinction ;  
He held the sovereignty of successions  
In Erin and in Alba.

He got a hostage from each province  
In Erin through high valour ;  
He brought under his sway, without blemish,  
Four hostages from Alba.

Hence he was called  
In the mansions of the great,  
Through the gold of the prosperous kings,  
Niall of the nine hostages, the heroic.

Dathi son of Fiachraidh, son of Eochaidh Muighmheadhon, son of Muireadhach Tireach, son of Fiachraidh Sraibhthine, son of Cairbre Lithfeachair, son of Cormac, son of Art Aoinfhear, son of Conn Ceadchathach of the race of Eireamhon, held the sovereignty of Ireland twenty-three years. Fial daughter of Eochaidh, from whom is named Cruachan Feile, was his first wife. His second wife was Eithne daughter of Orach and mother of Oilill Molt. His third wife, Ruadh daughter of Airteach Uichtleathan son of Fear Congha, was mother of Fiachraidh Ealgach ; and she died in bringing him forth. Fearadhach was his proper name at first ; and he was called Dathi, for *dathi* means 'quick' ; and it was because of the quickness with which he put on his armour that he was called Dathi. And the manner in which Dathi was slain was this : a flash of lightning descended from heaven on his crown when he was engaged in conquering France ; and it was near the Alp mountains he was slain by the vengeance of God, since he had pillaged the penitentiary of a holy hermit called Parmenius who cursed him. And when he was slain in this manner, his friends brought his body to Ireland and buried it in Roilig na Riogh at Cruachain.





## TEXTUAL NOTES AND CORRECTIONS.

[The mss. referred to here as M, M<sub>1</sub>, M<sub>2</sub>, &c., are described in the Introduction to this volume. Only a small part of the variants accumulated in the course of the preparation of the work are given, and those are selected for insertion which seemed most useful or characteristic. The variations in the verse passages are given more liberally. Every gap, however, in the mss. chiefly followed is recorded, no matter how small. A few corrections of errors observed on a casual reading are noted below.]

Text begins at page *a* of fol. cxxv of M<sub>2</sub>, being page *a* of fol. 8 of the φορη φερα (including the οιοντολλας). The corresponding reference in M<sub>1</sub> is p. 42, more than half-way down.]

5. εομμεαργτα M<sub>2</sub>.      6. βιβιολόν M<sub>2</sub>M<sub>1</sub>.      12. ζοριγεαρηα R.
13. μας υέ, of course, is Adam, as in certain genealogies.      15. πας M<sub>1</sub>.
28. έερο οιλινν separate in M<sub>2</sub> here; but έεαο is usually united to the following noun in the same ms. as in text.
37. εομαοιν ms. The translation should read 'without taking any part whatever with them in the building of the tower.' εομμαοιν is the more common form.
56. νεανύλ in M<sub>2</sub>, and this is the form adopted in the text throughout, though νεανυαλ is very often met with in M<sub>2</sub> and in other mss.
57. ε'άηριτε (= ο'άηριτε) generally in mss.
59. λυο is the form used in the Keating mss. invariably. σκιτια RD, as in text throughout.
60. φορ φαν RH; φορ in W; φορ φαν F<sub>1</sub>.      61. οιμεαξυδα M<sub>1</sub>.
- 63-70. Order followed in these two quatrains is that of M<sub>1</sub>.
- 63-66. Om. M<sub>2</sub>.      63. φα for βα F<sub>1</sub>F<sub>2</sub>.
64. in πο ξ. RH.      66. εαν πορ ξαβρατ R.
67. μόρ F<sub>1</sub>F<sub>2</sub>; αξ for λα RH; λα W.
75. βλιαθαιν M<sub>1</sub>M<sub>2</sub>F<sub>1</sub>F<sub>2</sub>; but frequently g. pl. after such a word as επι φίνο.
78. οο cum οαδ RH.      80. αν does not aspirate m of μαξ generally in M<sub>2</sub>.
82. αν τορ RH.
- 82-85. This quatrain follows the previous stanza without intervening prose in M<sub>1</sub>.
83. εαοιρκοιλ RH.      84. εοενα R; εοχενα HW.      86. αξυρ om. R.
- 92-95. This quatrain om. M<sub>1</sub>FRH; W inserts this quatrain, and om. next.
- 97-100. F<sub>2</sub>W om.      97. αν εραοι ερρεαδεδ F<sub>1</sub>; αν εφ. M<sub>2</sub>; αν ραοι M<sub>1</sub>.
101. επιέρ M<sub>1</sub>M<sub>2</sub>.

## 416 TEXTUAL NOTES AND CORRECTIONS.

103. Ceannpaolairb  $M_1$ ; Ceannpaola  $M_2$  here; but it generally uses a contraction: the name is declined in its first syllable.
104.  $\eta\pi\alpha\iota\epsilon\alpha\pi\tau$ . 'Accidence' is, of course, not an exact rendering of the word. Elsewhere in the translation the word is left as in original.
111.  $\pi\acute{\iota}\tau\tau\iota\sigma\sigma$   $M_1M_2$ , the more correct case.
117.  $\tau\alpha\pi$   $\Delta$   $\Delta\iota\tau$   $M_2$ . Other mss. generally write  $\tau\alpha\pi$   $\Delta$   $\Delta\iota\tau$  in such cases.
121.  $\beta\epsilon\lambda\alpha\pi\mu\iota\mu\iota\tau$  and  $\beta\epsilon\lambda\lambda\alpha\pi\mu\iota\mu\iota\tau$  are used; the former is the more common; the latter form is adopted in text.
140.  $\epsilon\sigma\tau\epsilon\alpha\iota\beta$   $M_2$ . 151. All (Roman letters)  $M_1M_2$ .
156.  $\xi\alpha\iota\pi\tau\iota\sigma\tau$   $M_2$ ; but  $\xi$  generally dotted after  $\iota$  in same.
158.  $\xi\pi\acute{\epsilon}\upsilon\varsigma\alpha\epsilon$   $M_1M_2$  (which is the proper form). *Read*  $\xi\pi\acute{\epsilon}\alpha\varsigma\alpha\epsilon$ .
- 161-170.  $\pi\epsilon\alpha\upsilon\lambda$  is the common form here;  $\pi\epsilon\alpha\nu\alpha\lambda$   $F_1$ .
164.  $\Delta\pi$   $\pi\alpha\epsilon\Delta\iota\tau$   $M_2$   $RWHF_1F_2$  (last two words);  $M_1$  as in text.  $\pi\epsilon\alpha\nu\lambda$   $W$ . nonbdal  $RH$ .
- 175-202. These lines om. several mss., as  $F_1R$ ; but  $M_1M_2F_2D$  give.
176.  $\mu\beta\alpha\iota\beta\iota\sigma\lambda\acute{o}\nu$   $M_2$ ;  $\mu\beta\alpha\iota\beta\iota\sigma\lambda\acute{o}\nu$   $M_1$ . 177.  $\tau\upsilon\alpha\iota\beta$   $ms$ .
199.  $\pi\sigma$  in  $M_2$  for  $\sigma\sigma$  of text.
200.  $\pi\alpha$   $\beta\alpha\iota\beta\iota\sigma\lambda\acute{o}\nu\epsilon$   $M_2$ ;  $\pi\alpha$   $\beta\alpha\iota\beta\iota\sigma\lambda\acute{o}\nu$   $M_1$ .
201.  $\tau\tau\epsilon\alpha\gamma\epsilon\tau\alpha\beta$   $M_1M_2$ . 212.  $\mu\acute{\epsilon}\sigma$   $M_1M_2$ .
- 213-14.  $\xi\alpha$   $\mu\beta\alpha\iota$   $\iota\lambda\beta\epsilon\pi\lambda\alpha$   $\Delta\pi$   $\beta\epsilon\alpha\tau\eta\alpha$   $F_1$ .  $\xi\alpha$   $\beta\pi\upsilon\iota\lambda\sigma$   $\beta\epsilon\pi\lambda\alpha$   $\iota\mu$   $\beta\epsilon\alpha\tau\alpha$   $F_2$ .
213.  $\pi\acute{\epsilon}\lambda\lambda$   $M_2$ ;  $\pi\acute{\epsilon}\lambda$   $M_1$ . 214.  $\iota\lambda\beta\epsilon\pi\lambda\alpha$   $RH$ .
223.  $\xi\alpha\pi$   $\pi\gamma\epsilon\iota\eta$   $\eta\gamma\lambda\iota\upsilon\mu\eta\eta$   $F_1$ ;  $F_2$  as in text. 233.  $\Delta\iota\tau$   $\eta\tau$   $M_2$ .
236.  $\acute{o}$   $\xi\acute{\epsilon}\iota\eta$   $M_2$ . The  $\eta$  is dotted in this word in  $M_1M_2$ , here, and in line 233.
250.  $\xi\epsilon\alpha\upsilon\tau\epsilon\pi\alpha$   $M_1M_2$ ; *read*  $\pi\epsilon\alpha\upsilon\tau\epsilon\pi\alpha$ . 255.  $\epsilon\upsilon\lambda\acute{o}\sigma\alpha\pi$   $M_2$ ;  $\epsilon\upsilon\lambda\upsilon\tau\epsilon\pi\iota\sigma\sigma$   $M_1$ .
260.  $\eta\alpha\epsilon$   $M_2$ , which *read*. 273.  $\eta\alpha\epsilon$   $M_2$ , which *read*.
- 298, &c. The order of the lines is that in  $M_1$ ;  $M_2$  transposes ll. 300 and 301 with ll. 304 and 305.
300.  $\Delta\pi$   $\eta\iota$   $\sigma\iota\alpha$   $\tau\tau\acute{\alpha}$   $\xi$ , &c.  $M_1$ .  $\sigma$   $\Delta$   $\beta\pi\upsilon\iota\lambda$   $RH$ ;  $\sigma\beta\pi\upsilon\iota\lambda$   $W$ .
301.  $\tau\epsilon\alpha\pi\epsilon$   $\Delta\gamma$   $\Delta$   $\beta\pi\upsilon\iota\lambda$   $M_1$ .  $\Delta$   $\tau\pi\epsilon\alpha\upsilon\tau\epsilon\pi\alpha$   $F_2$ .
302.  $\Delta\tau$  for  $\Delta\pi$   $RH$ . 304.  $\xi\alpha\pi$   $\epsilon\epsilon\alpha\tau$   $F_1$ .
305.  $\beta\upsilon\pi\upsilon\tau$   $M_1M_2$ ;  $\pi\acute{\epsilon}$   $\eta\alpha\pi$   $\beta\upsilon\pi\upsilon\tau$   $\sigma\sigma$   $\lambda\epsilon\iota\gamma\epsilon\alpha\tau$   $F_2$ , and so  $RHW$ , with small variations.
309. After this line  $HC_1C_2$  continue the poem; thus  $H$ :
- $\sigma\sigma$   $\pi\alpha\gamma\alpha\iota\beta$   $\sigma\sigma$   $\pi\sigma\alpha$   $\epsilon\lambda\iota\mu\eta\eta$   
 $\mu\alpha\sigma\iota\upsilon\pi$   $\pi\alpha$   $\mu\acute{o}$   $\xi\alpha\epsilon$   $\eta\alpha\epsilon\pi\upsilon\mu\eta\eta$   
 $\xi\alpha\pi$   $\pi\epsilon\pi\tau$   $\xi\alpha\pi$   $\pi\alpha\epsilon\Delta\iota\tau$   $\xi\alpha\pi$   $\eta\iota\eta$   
 $\iota$   $\tau\tau\iota\eta$   $\sigma\alpha$   $\eta\gamma\epsilon\upsilon\beta\sigma\alpha\sigma\iota\tau$   $\xi\alpha\sigma\iota\upsilon\lambda$ ;  
 $\sigma\sigma$   $\pi\alpha\gamma\alpha\iota\beta$   $\pi\alpha\gamma\beta\alpha\iota\lambda$   $\epsilon\iota\lambda\epsilon$   
 $\mu\alpha\sigma\iota\upsilon\pi$   $\mu\epsilon\alpha\eta\eta$   $\xi\sigma$   $\mu\sigma\pi\lambda\acute{o}\nu\epsilon$   
 $\xi\alpha\pi$   $\sigma\iota\upsilon\lambda\tau\alpha\beta$   $\pi\epsilon$   $\sigma\alpha\iota\eta$   $\eta\sigma\epsilon\pi\iota\eta$   
 $\sigma\sigma$   $\pi\iota\sigma\lambda$   $\xi\alpha\tau\alpha$   $\xi\lambda\epsilon$   $\xi\alpha\sigma\iota\upsilon\lambda$ .
313.  $\pi\acute{\epsilon}\lambda$   $F_2$ ;  $\pi\acute{\epsilon}\lambda\lambda$   $F_1$ . 319.  $\pi\epsilon\eta$  for  $\pi\acute{\epsilon}\eta\eta$   $RH$ .
321.  $\xi\lambda\epsilon\tau$   $\xi\alpha\tau\alpha$   $F_1F_2$ . 329. *Read*  $\sigma\alpha\pi$   $\beta'$ .
335. *Read*  $\epsilon\Delta\iota\pi\pi\eta\gamma\iota\tau$ , the form elsewhere in text and in  $ms$ .  $M_2$  has here, however,  $\epsilon\Delta\iota\pi\pi\eta\gamma\alpha\iota\tau$ .
346.  $\sigma\iota\alpha$   $M_1$ .
348.  $\Delta\pi$   $\pi\upsilon\sigma$   $\eta\alpha\pi\alpha$   $M_2$ ;  $\Delta\eta\pi\alpha\beta$   $\eta\alpha\pi\alpha$   $M_1$ .  $\pi\sigma\beta\alpha\iota\tau$   $M_1$  ( $\pi\sigma\eta\alpha\iota\tau$  or  $\pi\sigma\beta\alpha\iota\tau$  is from  $Rubrum$ ;  $\mu\upsilon\iota\eta\pi$   $\pi\sigma\beta\alpha\iota\tau$ ,  $\pi\alpha\pi\pi$   $Rubrum$ ).  $\tau\upsilon\iota\lambda\epsilon$   $\eta\alpha\pi\alpha$   $\pi\sigma\beta\alpha\iota\tau$   $F_1$ .

# TEXTUAL NOTES AND CORRECTIONS. 417

372.  $\alpha\eta\ \phi\alpha\lambda\alpha$   $M_2$ ;  $\alpha\ \rho\epsilon\alpha\eta\phi\alpha\lambda\alpha$   $M_1$  (which is strictly the reading translated).  
 375.  $\epsilon\upsilon\lambda\omicron\sigma\alpha\rho$   $M_2$ .  $\iota\pi\tau\alpha\eta$   $M_2$ .  
 378. The title of Walsingham's book is Ypodigma. In the translation, *read* Uypodigma.  
 380. *Read*  $\sigma\kappa\iota\tau\epsilon\alpha\delta\acute{\alpha}\epsilon$ ;  $M_2$  has  $\sigma\kappa\epsilon\iota\tau\iota\delta\acute{\alpha}\epsilon$ . 391.  $\rho\alpha\ \eta\iota\eta\epsilon$   $M_2$ .  
 393.  $\epsilon\omicron\mu\mu\upsilon\iota\omicron$  MD. 394. *Read*  $\upsilon\alpha\rho\ \beta'$ .  
 396.  $\eta\alpha\iota\lambda\lambda\epsilon\iota\omicron\iota\omicron\upsilon\theta$   $M_2$ ; R, &c., as in text. 403.  $\acute{\omicron}\ \alpha\tau\tau\acute{\alpha}\iota\upsilon$   $M_2$ ;  $\acute{\omicron}\ \tau\tau\acute{\alpha}\iota\upsilon$   $M_1$ .  
 406.  $\upsilon\acute{\alpha}\ \epsilon\iota\omicron\iota\zeta$   $M_2$ ;  $\beta\alpha\theta\ \tau\upsilon\alpha\iota\omicron\ \acute{\omicron}\ \alpha\ \epsilon\iota\omicron\iota\zeta$   $PM_1$ . 407.  $\rho\omicron\beta\delta\alpha\iota\eta$  P.  
 408.  $\rho\lambda\upsilon\delta\zeta$   $M_1$ . 410.  $\tau\alpha\lambda\lambda$   $M_1$ ;  $\alpha\eta\ \epsilon\epsilon\alpha\rho\tau$  for  $\eta\eta\ \epsilon\epsilon\alpha\upsilon$   $M_1M_2$ .  
 415.  $\epsilon\acute{\alpha}\iota\zeta$  ms.  
 428, &c.,  $M_2$ 's reading here after  $\mu\alpha\omicron\iota\eta\epsilon$  is:  $\alpha\zeta\upsilon\eta\ \zeta\omicron\ \rho\alpha\iota\beta\epsilon\ \mu\alpha\epsilon\ \alpha\ \mu\iota\omicron\epsilon\ \iota$ .  
 $\sigma\eta\acute{\upsilon}\ \mu\alpha\epsilon\ \epsilon\alpha\eta\eta\acute{\upsilon}\ \alpha\eta\ \eta\alpha\ \beta\eta\epsilon\iota\tau\ \rho\upsilon\lambda\ \upsilon\theta\ \epsilon\eta\upsilon\alpha\lambda\lambda\epsilon\sigma\alpha\rho$ , &c.  
 434. So perfectly equivalent are the letters  $\upsilon$  and  $\alpha$  in certain syllables, that the word  $\mu\epsilon\alpha\eta\upsilon\iota\upsilon$ , which is written at the end of the page in ms. as being the first word on the next page, becomes  $\mu\epsilon\alpha\eta\alpha\iota\upsilon$  at the beginning of the next page.  
 440.  $\acute{\omicron}\ \epsilon\epsilon\alpha\epsilon\tau\ \tau\upsilon\alpha\iota\epsilon\ \upsilon\acute{\epsilon}\ \upsilon\epsilon\alpha\rho\beta\ \lambda\iota\beta$  RH.  
 442. *Read*  $\rho\epsilon\iota\mu\mu$ ; *read*  $\mu\eta\upsilon\eta\ \mu\epsilon\alpha\eta\eta$ , and in translation *for* the sea of Meann *read* the stuttering sea.  
 443.  $\omicron\iota\eta\epsilon\alpha\rho$  H *for*  $\iota\ \upsilon\tau\eta\eta$ . 463. *Read*  $\acute{\eta}\alpha\epsilon$ . 469. *Read*  $\acute{\eta}\alpha\epsilon$ .  
 474.  $\omicron\iota\zeta\iota\alpha\eta$   $M_2$ ;  $\omicron\iota\zeta\epsilon\eta$   $M_1$ . 481. *Read*  $\upsilon\tau\omicron\iota\eta\eta\upsilon\alpha\eta$ . 483. *Read*  $\beta\iota\epsilon\iota\eta$ .  
 491.  $\rho\eta\iota\beta\epsilon$  ms. 507.  $\sigma\epsilon\alpha\epsilon\tau\ \mu\beta\lambda\iota\alpha\theta\eta\alpha\ \beta\alpha\omicron\iota\ \alpha\eta\ \iota\omicron\mu\epsilon\omicron\eta\mu\alpha\eta$   $M_1$ .  
 509.  $\alpha\theta\eta\eta\eta$  RH. 511.  $\eta\eta\eta\eta\eta$  here and generally in ms.  
 512.  $\eta\epsilon\alpha\eta\upsilon\alpha\lambda$  is the form here, but see above, l. 56. 530.  $\alpha\iota\zeta\iota\alpha\eta$   $M_2$ .  
 536.  $\mu\eta\upsilon\theta\acute{\upsilon}\epsilon\alpha\iota\eta\eta$   $M_1$ ;  $M_2$  as in text. 538. *Read*  $\tau\alpha\eta\eta\alpha$ .  
 549.  $\alpha\epsilon$  or  $\alpha\ \epsilon$  generally in ms. 551.  $\rho\eta\epsilon\ \zeta\alpha\omicron\iota\upsilon\iota\ \zeta\alpha\eta\upsilon\alpha\ \zeta\iota\lambda$   $F_1F_2$ .  
 553.  $\upsilon\iota\theta\beta\alpha\eta$   $\alpha\eta\eta\ \rho\omicron\iota\eta$   $PM_1$ ;  $\alpha\eta\eta\ \rho\eta\eta$  for  $\alpha\eta\eta\ \acute{\omicron}\ \rho\omicron\iota\eta$  RH; W puts  $\alpha\eta\eta$  before  $\upsilon\iota\theta\beta$ ;  $\alpha\eta\eta\ \rho\omicron\iota\eta$   $F_1$ .  
 560.  $\upsilon\epsilon\alpha\zeta\acute{\eta}\acute{\alpha}\epsilon\alpha$   $M_1M_2$ , but  $\upsilon\epsilon\alpha\zeta\acute{\alpha}\epsilon\alpha$  in other passages of same.  $\alpha\lambda\lambda\omicron\iota\epsilon$   $F_2$ ;  $\alpha\lambda\lambda\omicron\iota\omicron$   $F_1$ .  
 583.  $\epsilon\alpha\eta\eta\acute{\alpha}\iota\eta$  and  $\epsilon\alpha\eta\eta\acute{\alpha}\iota\eta\eta$  are found in the ms.; the latter seems the prevailing form.  
 590. Brigansia  $M_1$ ;  $\beta\eta\eta\zeta\alpha\eta\tau\iota\alpha$  RH; but  $\upsilon\iota\upsilon\iota\epsilon\ \eta\alpha\ \beta\eta\alpha\zeta\alpha\eta\eta\alpha$  in 591.  $\rho\omicron\iota\eta\tau\eta\eta\zeta\epsilon\lambda$  ms.  
 596.  $\iota\alpha\phi\epsilon\theta$   $M_1M_2$ .  
 612.  $\epsilon\mu\eta\upsilon\upsilon\iota\zeta$ . In translation *for* finished *read* erected.  
 619.  $\lambda\epsilon\iota\eta\ \upsilon\theta\ \rho\acute{\omicron}\eta\alpha\theta$  b.  $M_1$ . 624. *Read*  $\mu\epsilon\iota\eta\beta\epsilon$ .  
 626.  $\zeta\epsilon\ \beta\epsilon\iota\tau$   $F_1$ ;  $\zeta\epsilon\beta\epsilon$  (for  $\alpha\iota\mu\eta\eta$ ) RH;  $\epsilon\iota\alpha\ \beta\epsilon$  W.  
 637.  $\upsilon\acute{\omicron}\zeta\alpha\iota\beta$   $F_1F_2$ . 638.  $\eta\eta\ \omicron\mu$ .  $F_1F_2$ . 640.  $\alpha\ \beta\eta\eta\eta\epsilon\alpha\iota\eta$  M.  
 644. *Read*  $\eta\acute{\epsilon}\alpha\mu\acute{\alpha}\iota\eta$ , and in translation Neamain; the same correction applies to line 646.  
 653.  $\upsilon\iota\beta\epsilon\alpha\eta\zeta\alpha\epsilon$   $M_1$ .  
 672.  $\eta\iota\ \sigma\epsilon\iota\tau\iota\alpha\ \eta\epsilon\alpha\eta\lambda\acute{\omicron}\iota\eta\ \rho\eta\eta\zeta\alpha\eta\eta$ ;  
 $\eta\iota\eta\ \upsilon\theta\ \rho\omicron\ \alpha\eta\beta\eta\alpha\eta\upsilon$  RH.  
 680.  $\eta\alpha$  Aethiopia ms. 686.  $\eta\eta\text{-}\alpha\ \omicron\mu$ .  $M_2$ . 708.  $\mu\beta\eta\eta\iota\omicron\tau\tau\acute{\alpha}\iota\eta$   $M_2$ , *read*  $\mu\acute{\omicron}\iota\eta$ .  
 709.  $\lambda\acute{\alpha}\eta$  ms.; but  $\lambda\acute{\alpha}\eta\eta$  generally in such contexts.  
 727.  $\alpha\eta\ \epsilon\eta\eta\eta\eta$   $M_2$ ; as in text  $M_1$ . 737.  $\eta\epsilon\alpha\eta\epsilon\upsilon\eta\alpha$   $M_2$ .  
 738. Version of this poem in B. Bal., p. 19  $\beta$  7: see also LL., opening pages, for the history of the early invasions of Ireland.



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739. *Read* ςαρ β'.
741. ςεαδ να τῖρε ι ςεανγδαρ RH; ςια τῖρ α ςεα, W; ςεαδ να τῖρε α ςεανγδαρ M<sub>2</sub>F<sub>1</sub>; as in text M<sub>1</sub>.
747. τραιογῖα W; τραιοα as in text RH. 748. *Read* ελοιοῖν.
750. ςυγδα ας ὕρεοξαν τορῖμορ RH; ςυγδα ας ὕρεοξαντορ ῖμορ W; ςυγδα ας ὕρεοξαν τυρ μορ F<sub>1</sub>. F<sub>2</sub> has the same reading, but it is corrected to the reading in text in different ink.
753. ι ςοςοςετ R. 773. ςαιορῖοβ M<sub>2</sub>; ςαιορῖοι M<sub>1</sub>.
774. ςείγεανδᾶ MS. 782. ςαιορῖοβ M<sub>2</sub>.
785. ολλῖνιγῖεαρ; M<sub>1</sub>M<sub>2</sub> write the word with initial ο, as in text throughout. It is sometimes found, however, with an initial u.
786. ςαογατ M<sub>2</sub>, and so often.
788. αμβρῖευντρᾶςτ M<sub>2</sub>; αμβρῖευντρᾶςτ M<sub>1</sub>.
799. Ὅανανη, so generally in M<sub>1</sub>M<sub>2</sub>.
814. ςιρῖορο MS. πρῖοῖρᾶρ M<sub>1</sub> generally.
819. τυαῖτε M<sub>1</sub>; as in text M<sub>2</sub>. 824. μερῖβεοῖλ M<sub>2</sub>; μιλβεοῖλ M<sub>1</sub>.
827. νοῖλοῖ M<sub>2</sub>. 831. ςαογᾶ M<sub>2</sub>.
844. βῖρῖτᾶιν M<sub>2</sub>; βῖρῖρτᾶιν M<sub>1</sub>. 848. Leir M<sub>1</sub>; M<sub>2</sub> as in text.
854. ες M<sub>2</sub>. 863. ςαν 3. ςα. M<sub>2</sub>; M<sub>1</sub> writes the words in full.
866. ςυρῖβεαρ M<sub>2</sub>; ςυρῖβεαρ M<sub>1</sub>. 875. αν ξεμιολᾶ M<sub>1</sub>M<sub>2</sub>.
874. *Read* ς'έρεαῖν.
877. ςεῖβρῖ F<sub>1</sub>F<sub>2</sub>; ςεῖβρῖ M<sub>2</sub>; εῖβρῖ M<sub>1</sub>. αλλῖοτ M<sub>2</sub>M<sub>1</sub>, but εαλλῖοτ *supra*.
882. ςῖρῖβῖ M<sub>2</sub>; ςῖρῖβῖ M<sub>1</sub>. Leigςeαδ M<sub>1</sub>M<sub>2</sub>. 888. ςῖρῖβῖ M<sub>2</sub>.
889. εῖονα M<sub>1</sub>. 894. Rhenda M<sub>1</sub>M<sub>2</sub>.
904. ςαν .16. ςα. ςον .3. ςιρῖτῖν M<sub>2</sub>; ςῖρῖν .10. ςα. ςον .3. ςιρῖτῖν M<sub>1</sub>, but the 16th chapter is the correct reference, according to the edition of Cambrensis published in the Rolls Series, 1867.
914. ανιγ M<sub>2</sub>, but generally ανῖ, as in text, elsewhere in same.
930. εᾶνγδαρ M<sub>2</sub>. γᾶ M<sub>2</sub>. 947. ςεαῖρᾶινε M<sub>2</sub>; M<sub>1</sub> as in text.
- 961-969. The text in this paragraph is taken from F<sub>1</sub>. The passage as given in M<sub>2</sub> is practically identical with that given in F<sub>2</sub>. I quote it here as given in F<sub>2</sub> to give a specimen of the orthography of that ms. Contractions have been lengthened silently. The mss. are, in general, disturbed at this point. I chose the setting and arrangement of F<sub>1</sub>, as it seemed the most logically connected with the context:—
- νό ςυρᾶβ ὁ manunn ςο βῖ ςα ςῖμαςτ γαοῖρῖολ ιν ταν ςῖν ςαρ ςεανγᾶ ςῖρῖορ ιν γαοῖρᾶλς ςο εῖαδαρ ανη. αῖορῖ ιομορρῖο ορῖελῖνρ ςυρᾶβ ι αν γαοῖρῖολς ιρ ςεανγᾶ ὕῖρῖορ α manunn ιρ ινμεαρῖα ςυρᾶβ ε οῖλέν να ηεῖρῖονν ιν τοῖλέν ςῖν αρ αρ ςῖαλλᾶδαρ να ςῖρᾶοιτε ςον ςῖρᾶνγς ςο ὕρῖος ςυρᾶβ ι εῖρε τοδαρ ςῖρᾶοῖρῖοῖτᾶ ιαρῖαιρ εορῖα ιν ταν ςῖν, αςυρ ςυρᾶβ ι αν γαοῖρῖολς ςᾶ ςεανγᾶ ὕῖρῖορ ςονα ςῖρᾶοῖτᾶιβ.
974. αλλε F<sub>2</sub>; om M<sub>2</sub>. 1001. ςῖρῖβῖ M<sub>2</sub>.
1002. M<sub>2</sub> om. ιρ ςο νόρᾶιβ; M<sub>1</sub> as in text.
- 1007-1070. As stated elsewhere, the forms used here, such as ὕρεατᾶιν, ὕρεαῖνᾶ, ὕρεαῖνρ, are those given in M<sub>2</sub> in a later passage, and also in one or two instances in this passage. Here the forms are ὕρῖοτᾶῖν, ὕρῖοτᾶῖνε, Britannia, αν ὕρῖοτᾶῖνρ, ςο ὕρῖοτᾶῖνιβ, ὕρῖοτᾶῖνῖοῖ, ὅν ινὕρῖοτᾶῖνε,

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except in 1040, 1041, where  $M_2$  reads as in text. The forms in text seemed more calculated to 'conciliate the eye,' as they are more common. The same remark will apply to the use of these words in the concluding pages of this volume.

1061.  $\theta\rho\epsilon\omicron\varsigma\alpha\iota\eta$   $M_2$ . 1071-1119.  $M_2F_2$  om. this passage;  $M_1F_1$  give it.

1143.  $\epsilon\iota\sigma\theta\acute{\epsilon}$  ms.

1163. From  $\alpha\varsigma\upsilon\tau$  in 1163 to  $\epsilon\chi\iota\omicron\tau$  in 1165 om.  $WC_1H$ .  $F_2$  om. gap between  $\rho\omicron\lambda\iota\varsigma\pi\omicron\tau\iota\kappa\omicron\upsilon$ , 1162, and the same word 1170, the omission being evidently a scribal oversight, and typical of other similar gaps in  $F_2$ .

1220. Poem given in B. Lec., fol. 12, and in D. iv. 3 (Stowe, R.I.A.), p. 16.  $\tau\alpha\omicron\iota\tau\iota\varsigma$  na loim $\varsigma\tau\iota$   $F_2$ ;  $\tau\omicron\iota\tau\iota\varsigma$   $F_1$ .

1221. na  $\tau\tau\alpha\eta\varsigma\alpha\upsilon\alpha\tau$   $F_2$ ;  $\upsilon\alpha$   $\tau\tau\alpha\eta\varsigma\alpha\upsilon\alpha\tau$   $F_1$ ;  $\upsilon\alpha$  for 'na HRW.

1222.  $\beta\alpha\upsilon$  meab $\tau\iota$   $F_2$ ;  $\alpha\upsilon$  meab $\tau\iota$   $M_1$ .

1223.  $\alpha$  n-annanna mss. generally. 1224.  $\theta\rho\epsilon\omicron\varsigma\alpha$   $M_1$ .

1226.  $\beta\upsilon\alpha\iota\eta$  RH. 1228.  $\epsilon\omicron\lambda\tau\epsilon\alpha$   $M_1$ . 1239.  $\tau\alpha\omicron\iota\tau\iota\kappa\omicron\upsilon$   $M_1$ ;  $\tau\omicron\iota\tau\iota\kappa\omicron\upsilon$   $M_2$ .

1286.  $\tau\epsilon\alpha\tau\tau\alpha\epsilon$  P;  $\tau\epsilon\iota\tau\tau\iota\kappa\omicron\upsilon$   $M_1$ ;  $\tau\epsilon\iota\tau\iota\kappa\omicron\upsilon$  W;  $\tau\epsilon\iota\tau\iota\kappa$  RH.

1297.  $\tau\epsilon\alpha\tau\tau\iota\kappa$   $M_2$ ;  $\alpha\eta$   $\tau\iota\omicron\varsigma\alpha\epsilon\tau$   $\alpha\varsigma$  na  $\tau\iota\alpha\iota\tau\iota\kappa$   $M_1$ ;  $\tau\iota\omicron\varsigma\alpha\epsilon\tau$  RH;  $\tau\epsilon\alpha\tau\tau\iota\kappa$  RHW.

1336.  $\eta$   $\beta\upsilon\alpha\eta$   $M_1$ . 1338.  $\eta$   $\beta\upsilon\alpha\iota\eta$   $M_1$ ;  $M_2$  om.  $\eta$ .

1339. RH insert na after  $\alpha\varsigma$ .

1347.  $\mu\alpha\tau\iota\kappa$   $\varsigma\omicron\eta$   $\mu\beta\iota\omicron\tau$   $\delta\rho\alpha\eta\eta\alpha\eta$   $M_1$ ; as in text  $M_2$ ;  $\varsigma\omicron\eta$   $\mu\beta\epsilon\alpha\tau$  RH.

1349.  $\varsigma\omicron$  is inserted before bun in some mss.

1352-3. Gap between the two words  $\mu\iota\epsilon\alpha\theta$ ,  $F_2$ .

1352.  $\alpha\varsigma$   $\tau\epsilon\alpha\epsilon\tau$   $\iota$   $\epsilon\tau\tau\iota$   $\alpha\eta\eta$   $\tau\alpha\eta$  loim $\varsigma$   $\iota$  na  $\tau\iota\alpha\iota\tau\iota$   $\epsilon\tau\tau\epsilon\alpha\eta\eta\eta$   $F_1R$ .

1358.  $\mu\omicron\tau\alpha$   $M_1$ ;  $\mu\epsilon\alpha\tau\alpha$   $M_2$ ;  $\upsilon\omicron$   $\mu\alpha\epsilon\alpha\iota\kappa$   $\mu\omicron\tau\alpha$  RH.

1360.  $\tau\upsilon\alpha\iota\tau\iota$   $\upsilon$ .  $\upsilon$ . R;  $\tau\upsilon\alpha\iota\tau\epsilon$  H. 1374.  $\tau\epsilon\alpha\iota\tau\iota$   $\alpha\tau\epsilon$   $M_1$ .  $\tau\iota$   $F_1$ .

1375.  $\mu\mu\epsilon\alpha\tau\omicron\eta$  RH;  $\mu\mu\epsilon\alpha\tau\omicron\eta$   $M_1$ . 1376.  $\iota\omicron\eta$   $M_1$ .

1377.  $\alpha\eta\eta$   $\tau\alpha$   $\mu\omicron\tau\iota\kappa\iota\omicron\eta$   $M_2$ ;  $\eta\eta$   $\mu\omicron\tau\iota\kappa\iota\omicron\eta$   $M_1$ .

1382-89. Text of stanzas as in  $M_2$ .

1384.  $\beta\epsilon\alpha\eta$   $\mu\iota\iota\iota\iota\iota\iota\iota$   $\alpha$   $\varsigma\epsilon\iota$   $\tau\alpha$   $\epsilon\alpha\eta$   $M_1$ ;  $\epsilon\alpha\eta$   $F_1$ .

1386.  $\tau\alpha\omicron\iota\kappa$  for  $\iota\epsilon\iota$   $M_1$ . 1387.  $\tau\alpha\eta$   $\eta\varsigma\epsilon\alpha\eta\eta$   $\eta\varsigma\alpha\iota\kappa$   $\epsilon\tau\tau\alpha\iota\kappa$   $M_1$ .

1388.  $\eta$   $\alpha\eta$  for  $\iota\alpha\iota\eta$   $\tau\epsilon$   $M_1$ , which is the best reading, and the one translated.

1389.  $\epsilon\omicron\iota\kappa$   $M_1$ ;  $\epsilon\alpha\iota\kappa$  RH;  $\epsilon\alpha\iota\kappa$  W;  $\epsilon\omicron\iota\kappa$   $F_1$ .  $\omicron\eta$   $\epsilon\alpha\omicron\iota\eta\iota\iota\iota\iota$   $F_1$ ;  $\epsilon\alpha\omicron\iota\eta\iota\iota\iota\iota$   $F_2$ .

1395.  $\tau\omicron\tau\tau\tau$   $\tau\epsilon\alpha\tau\alpha$  R;  $\tau\omicron\tau\tau\tau$   $\tau\iota$  HW. 1408.  $\mu\iota$  om.  $M_2$ .

1412-13. For the translation of these lines read

We stoutly won a battle  
Over the sprites, &c.

1414.  $\iota$   $\varsigma\epsilon\epsilon\alpha\eta\eta$  om.  $F_2$ . 1420.  $\tau\iota$   $F_2$ .

1421.  $\epsilon\epsilon\eta\eta\eta\eta\eta\eta$   $M_2$ ;  $\upsilon\epsilon\eta\eta\eta\eta\eta$   $F_1F_2$ ;  $M_1$  as in text.

1422.  $\iota\epsilon\alpha\epsilon$   $PM_1M_2F_1F_2$  etc.;  $\iota\epsilon\alpha\epsilon$  in a few copies.

1449. Read  $\tau\epsilon\iota\tau\tau\iota\kappa$ . 1452.  $\eta$  om.  $F_1F_2$ .

1456.  $\iota\iota\iota\tau\alpha$   $M_2$ ;  $M_1$  as in text. 1457.  $\eta\alpha\epsilon$   $\delta\tau\tau\epsilon\alpha\tau$  mss.

1468.  $\upsilon\omicron$   $\rho\omicron\epsilon\alpha\tau$   $\mu\alpha\epsilon$   $\varsigma\tau\epsilon\iota\mu\epsilon$   $\alpha\eta\eta\eta$   $M_1$ ;  $\upsilon\omicron$   $\rho\omicron\epsilon\alpha\tau$   $F_2$ .

1475.  $\eta\epsilon\alpha\upsilon\alpha$   $F_1F_2$ ;  $\epsilon\alpha\upsilon\alpha$   $M_2$ ; elsewhere  $\epsilon\alpha\epsilon\alpha$ .

1484. The initial of  $\tau\iota\iota\iota$  is here undotted in  $M_1M_2$ , and this is a very general usage in these mss.: so  $\alpha\eta$   $\tau\iota\iota\iota\epsilon\tau$ ,  $\alpha\eta$   $\tau\iota\iota\iota\alpha\varsigma$ , etc.

1487. Read  $\epsilon\tau\tau\iota\eta\eta$ , which is the general form, though here  $M_2$  has  $\epsilon\tau\tau\iota\eta\eta$ .

1489.  $\varsigma\tau\tau\tau$   $M_2$ . 1494.  $\varsigma\alpha\beta\alpha\tau$   $\upsilon\alpha\tau\tau\tau\tau$  some copies;  $\tau\iota\iota\iota$   $M_1$ .



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1495. *an* om. *F*<sub>2</sub>.
1496. *M*<sub>1</sub> gives the line 1500 here, and repeats it at 1500; *M*<sub>2</sub> as in text.
1498. *so* *gab an leat* *beirceaprad* *F*<sub>1</sub>.
1499. In translation read 'He obtained from the Boyne,' etc. *ceapc* *M*<sub>2</sub> for *cpóda*.
1520. *peabais* *F*<sub>2</sub>. 1521-26. om. *F*<sub>2</sub>*M*<sub>2</sub>*W*; *M*<sub>1</sub>*HRF*<sub>1</sub> give.
1523. *nveabais* *F*<sub>1</sub>. 1531. *oile* om. *HRW*.
1544. After *rlíoct* the usage varies in the mss. as to the aspiration of the initial letter of personal names: sometimes the adjectival name, which comes second, alone is aspirated, as *rlíoct muirpeabais* *tiur*; sometimes both words, sometimes none. A name beginning with *r* is rarely aspirated after *rlíoct*.
- 1568-70. *asur* . . . *uphuhain* om. *M*<sub>2</sub>; *F*<sub>1</sub>*F*<sub>2</sub> give. 1588. *crannóc* *M*<sub>2</sub>.
1592. Poem also given in 23 K. 32 (R. I. A.). *crannóc* *M*<sub>2</sub>.
1595. *caon* for *cóir* *F*<sub>1</sub>. 1596. om. *rór* *F*<sub>1</sub>.
1598. *gonab* *ve* *inn* *tuair* *no* *rmaót* *M*<sub>1</sub>.
1603. *ahail* *avair* *an* *reandair* *F*<sub>1</sub>.
1627. *gan* *bón* ms. Poem also in 23 K. 32, p. 83.
1629. *uabair* *F*<sub>2</sub>*F*<sub>1</sub>*M*<sub>1</sub>; *uabair* *M*<sub>1</sub>*F*<sub>1</sub>; *uabair* *W*; *uabair* *H*; *uabair* *M*<sub>2</sub>.
1630. *blíadain* *gan* *éat* *M*<sub>2</sub>; *M*<sub>1</sub> as in text. 1633. *beabais* *M*<sub>1</sub>.
1639. *M*<sub>1</sub> reads here *atá an* *chomair* *tanuir* *eóla* *as* *ceat* *leir* *an* *ní* *scéuna* *so* *nabair*.
1641. Poem in 23 K. 32, p. 82; 23 K. 45, p. 195; also in LL. p. 211.
1642. *an* *bfeabair* *M*<sub>1</sub>*M*<sub>2</sub>.
- 1643-4. The translation strictly should read, 'Was won by Eibhear over Eireamhon'; but the question intended and actually answered is not precisely why Eireamhon won the battle, but why he fought it at all; the sense is this: 'Why did Eireamhon fight this battle which he won over Eibhear.'
1646. *an* *fat* *mo* *nveairna* *M*<sub>1</sub>.
1648. *ir* *feair* *báir* *M*<sub>1</sub>. 1651. *va* *scornam* *inn* *ar* *glór* *glé* *M*<sub>1</sub>.
- 1655-6. *air* . . . *blíadain* in brackets in *M*<sub>1</sub>*M*<sub>2</sub>. This will serve as an instance of the use of brackets in the mss., which seemed clumsy and unnecessary in the printed text.
1659. *no* *eloir* *M*<sub>1</sub>. 1662. *atpóir* *éir* *M*<sub>1</sub>. 1679. om. *ir* *F*<sub>1</sub>.
1688. om. *Óomnannáir* *F*<sub>1</sub>*F*<sub>2</sub>*RH*. 1713. *c. ca.* for *ceatcáir* *M*<sub>2</sub>.
1717. *oicrian* *M*<sub>2</sub>. 1718. *briottáine* *M*<sub>2</sub>.
1725. *cairveair* *M*<sub>2</sub>, but in other passages *cáirveair*.
1741. *comra* ms. 1743. *céir* *ms*.
1751. Poem given in Todd's Nennius, Appendix, p. xix, taken from B. Lec., fol. 286. *ra* *cair* *ceair* *F*<sub>2</sub>; *ra* *air* *M*<sub>2</sub>; *ran* *cair* *M*<sub>1</sub>; *ir* *air* *R*.
1751. *don* is the invariable reading of the Keating mss., but *án* or *an* is the reading of the older versions of the poem, and is no doubt the correct reading.
1755. *ar* *é* *RF*<sub>1</sub>; *ir* *é* *H*; *ré* *W*. 1757. *va* *virean* *R*.
1768. *noir* *béccair* *M*<sub>2</sub>; *rá* *céadair*, the reading in B. Lec. has been adopted in text; *noir* *béccair* *M*<sub>1</sub>.
1770. *cuair* *ms*; *clair* *M*<sub>1</sub>. 1780. *vúair* *ms*.
- 1785-6. *so* *rair* to *Sacran* om. *F*<sub>2</sub>; *RF*<sub>1</sub> give. 1792. *briair* *ms*.
1800. Poem in Todd's Nennius, p. 274, taken from Mac Firbis's copy, R. I. A.
1802. *ir* *rair* *M*<sub>2</sub>; *ir* *rair* *M*<sub>1</sub>. 1828. *bu* *M*<sub>2</sub>; a contr. *M*<sub>1</sub>.



# TEXTUAL NOTES AND CORRECTIONS. 421

1829.  $\rho\acute{\epsilon}$   $\delta\iota\gamma$   $M_2$ ; as in text  $M_1$ . 1853.  $\lambda\upsilon\zeta$   $\rho\omicron\epsilon$   $M_2$ ; as in text  $M_1$ .
1859.  $\rho\omicron\lambda\epsilon\beta\upsilon\tau\omicron\epsilon$  and  $\rho\omicron\lambda\epsilon\pi\iota\eta\eta\epsilon$  both in  $F_1$ ;  $\rho\omicron\lambda\epsilon\beta\upsilon\tau\omicron\epsilon$   $M_1F_2$ ;  $M_2$  as in text.
1885.  $\epsilon\iota\epsilon\pi\epsilon\omicron\iota\lambda$   $M_1$ .
1886. 50  $\mu\beta\lambda\iota\delta\omicron\eta\delta$   $M_2$ ; 70  $\beta\lambda\iota\delta\omicron\eta\delta$   $M_1$  (which gives no alternative number).
1902.  $\rho\alpha\lambda\epsilon\delta\alpha\gamma$   $M_2$ ;  $M_1$  as in text. 1926. Zoroastes  $M_2$ ;  $\text{Ζοροάστης}$   $M_1$ .
1968.  $\rho\omicron\lambda\lambda$   $M_1M_2F_1F_2$ . 1995.  $\rho\omicron\lambda\lambda\upsilon\iota\theta$   $M_2$ ; not given in  $M_1$ .
2002.  $\epsilon\iota\eta\gamma\gamma\iota\delta$   $M_2$ ;  $M_1$  as in text.
2026. A few mss. of Keating have  $\rho\omicron\iota\epsilon\delta\alpha\epsilon\tau\alpha\iota\theta$ , which form is sometimes found in older books;  $M_1M_2$ , &c., as in text.
2034. The quotation marks, of course, are not in text. In the translation 'a black fleet' is a strictly verbal rendering: the meaning is 'a fierce company of exiles.' The particular company intended is stated in line 3260.
2040.  $\text{Ομ. ἑλὸταῖς}$   $M_2$ , but it gives the word in 2041;  $\epsilon\lambda\omicron\iota\epsilon$   $M_1$ , which, has  $\epsilon\lambda\omicron\iota\epsilon\iota\varsigma$  in 2041.
2063.  $\eta\alpha$  om.  $M_1M_2$ ; given in some other copies;  $\eta\omicron\lambda\lambda\alpha\eta\eta\eta$ ,  $M_1M_2$ .
2085. Poem given in B. Bal., p. 371, and B. Lec., fol. 284.  $\beta\lambda\iota\delta\omicron\eta\delta$   $M_2$ ;  $M_1$  as in text.
2090.  $\rho\omicron\delta\delta\omicron\iota\eta$   $M_1$  (a better reading).
2091. In translation read "him" for "them".
2093.  $\mu\iota\alpha$   $\text{Σαῖον}$   $M_1$ . 2097.  $\zeta\alpha\eta$   $\zeta\omicron\iota\theta$   $\eta\gamma$   $\zeta\alpha\eta$   $\zeta\omicron\iota\theta$   $\nu\omicron\mu\epsilon$   $M_1$ .
2100.  $\alpha\epsilon\pi\alpha\delta\alpha$   $M_2$ ;  $\epsilon\alpha\epsilon\pi\pi\alpha\upsilon\omicron\epsilon$   $M_1$ ;  $\zeta\alpha\eta$   $\epsilon\epsilon\pi\pi\alpha\upsilon\omicron\epsilon$   $\nu\iota\omicron\mu\pi\alpha\delta\alpha\theta$   $S$ ;  $\gamma\alpha\eta$   $\epsilon\chi\pi\alpha\delta\alpha$  d'imradadh, B. M. Cat. (from Egerton 164).
2102.  $\epsilon\pi\omicron\epsilon$   $M_2$ ;  $\epsilon\pi\omicron\epsilon$   $M_1$ .
2103.  $\zeta\epsilon\upsilon\beta\epsilon\tau\alpha$   $M_1$ ;  $M_2$  as in text;  $\zeta\epsilon\alpha\beta\epsilon\tau\alpha$   $F_1$ .
2147.  $\epsilon\pi\iota$   $\rho\epsilon\delta\epsilon\tau$   $F_1$ ; above the  $\nu\omicron$  in  $F_2$   $\nu\omicron\epsilon\iota\epsilon$  is written in fresher ink.
2148.  $\text{Σιοῖη}$   $M_2$ ;  $M_1$  as in text.  $\omicron\iota\zeta\iota\theta$   $M_1$ .
2176.  $\eta\upsilon\alpha\delta\alpha\theta$   $M_1$ ;  $\eta\upsilon\alpha\delta\alpha\epsilon$   $M_2$ ; as in text  $F_1F_2$ .
2276.  $\omicron\eta\eta\eta\iota\varsigma$   $M_2$ ;  $\upsilon\alpha\eta\eta\eta\iota\varsigma$   $M_1$ ;  $\eta\epsilon$   $\rho\epsilon\alpha\pi$   $F_1$ ;  $\eta\epsilon$   $\zeta\alpha\lambda$   $F_2$ .
2319.  $\theta\delta\iota\pi\iota\epsilon$  mss., and so generally.
2331. After  $\epsilon\delta\upsilon\alpha\iota\eta$ ,  $\epsilon\upsilon\pi\tau\iota\omicron\eta$  etc.,  $M_1$ ;  $\zeta\upsilon\eta$   $\epsilon\epsilon\delta\upsilon$ , etc.,  $M_2$  (something having dropped out);  $M_3$  has  $\epsilon\upsilon\pi\pi\epsilon\alpha\theta$  (the last three letters being a contr.) between  $\zeta\upsilon\eta$  and  $\epsilon\epsilon\delta$ , and this is probably the correct reading of the modern version.
2334.  $\epsilon\alpha\eta\epsilon\tau\iota\theta$   $M_2$ ; as in text  $M_1$ . 2342.  $\rho\alpha$   $\epsilon\epsilon\alpha\eta\eta$   $M_2$ ;  $\rho\delta$   $\alpha$   $\epsilon\epsilon\alpha\eta\eta$   $M_1$ .
2357.  $\epsilon\theta\eta\eta\eta\eta$   $M_2$ . 2369.  $\eta\delta\iota\epsilon\tau\iota\theta$   $M_1M_2$ , and so generally.
2372.  $\nu\omicron\iota\omicron\mu\delta\iota\eta$   $M_1M_2$ , but often as in text in the same mss.
- 2378-9.  $\iota\alpha\pi\pi\alpha\iota\gamma$  . . .  $\eta\alpha\epsilon\delta\alpha\pi$  om.  $M_2RH$ ;  $M_1$  gives with a slight variation; given in several mss.
2393.  $\iota$   $\mu\beta\omicron\iota\eta\eta\eta\eta$   $\text{Connaét}$   $M_1$ . 2398.  $\lambda\upsilon\tau\epsilon$  is the spelling of  $M_1M_2$ .
2414.  $\rho\alpha\iota\eta$   $RH$  om.  $\text{Leir}$ . 2426-29. om.  $M_2$ ; given in  $M_1$  and in most mss.
2433.  $\eta\upsilon\epsilon\alpha\pi\gamma$   $M_2$ ;  $M_1$  as in text.
2434.  $\eta\upsilon\eta$   $\eta\upsilon\epsilon$   $M_2$ ;  $M_1$   $\eta\upsilon\gamma$   $\theta\epsilon\alpha\pi\gamma$ , omitting  $\eta\upsilon\eta$ .
2455.  $\eta\epsilon\omicron\epsilon$   $M_2$ ;  $\eta\epsilon\alpha\epsilon$   $M_1$ . 2458.  $\nu\alpha\eta\eta\delta$   $F_1$ ;  $\nu\alpha\eta\eta\theta$   $F_2$ .
2469.  $\upsilon\zeta\alpha\eta\eta$   $M_1M_2$ , which read. 2473.  $M_2$  om.  $\eta\alpha\epsilon$   $\lambda\upsilon\epsilon\tau\alpha$ .
2474.  $M_2$  om.  $\eta\alpha\epsilon$   $\text{Sm}$ .
2483.  $M_2$  has  $\rho\epsilon\iota\eta$  after  $\mu\omicron\eta$ , and omits the remainder of par.  $M_1$  has  $\delta\eta$   $\epsilon\tau\iota$ .  $\mu\omicron\eta$   $\rho\omicron$ , omitting the remainder of paragraph. Several good mss. give the parts omitted in  $M_1M_2$ .
2502. Some mss. insert  $\text{Lé}$  after  $\epsilon\delta\iota\eta\iota\varsigma$ .

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2516. R has *uo* for *am̃lar̃o rin le*.
2520. In translation for "her young" read "its tail"; and for the swallowing of mice, tail and all, and the disgust caused by the tail, see the Battle of Magh Muchrúimhe, Silva Gadelica, vol. ii., p. 352.
2528. *cóir̃* M<sub>2</sub>, which, however, has *cúair̃* in the previous line.
2539. *for̃m̃ao* M<sub>2</sub>.
2551. *ham̃m̃ĩg̃te* M<sub>1</sub>; in M<sub>2</sub> the final part is a contraction.
2557. *thum̃an* M<sub>1</sub>M<sub>2</sub>, which read. 2561. *oí̃g̃ionn* M<sub>2</sub>; M<sub>1</sub> as in text.
2590. *leac̃na* M<sub>1</sub>. 2621. *õm̃ott̃ám̃ĩg̃* ms.
2623. mss. waver between *ioir̃* and *ioir̃*; M<sub>1</sub> and M<sub>2</sub> use both forms.
- 2641-2. *as̃ur̃* . . . *fl̃iõct̃*; om. M<sub>2</sub>; M<sub>1</sub> gives, with its peculiar variants.
2645. *cr̃ad̃* F<sub>2</sub>; *cr̃ad̃* F<sub>1</sub>. 2646. *br̃eac̃ nár̃* M<sub>1</sub>M<sub>2</sub>; *br̃eac̃na* F<sub>2</sub>.
2652. *seal̃ta* M<sub>1</sub>M<sub>2</sub>.
2662. *sur̃b* M<sub>2</sub>; M<sub>1</sub> as in text; *cur̃ab ar̃ cum̃a cl̃uair̃ cap̃uill̃ uo b̃aoar̃* *Δ cl̃uara* R; *sur̃ab ar̃ cum̃a*, etc. H.
2676. *añi* M<sub>2</sub>. 2677. *neoc̃* M<sub>2</sub>.
- 2705-6. *as̃ur̃* . . . *lab̃r̃air̃-re*; om. M<sub>2</sub>; M<sub>1</sub> gives.
2730. *oá b̃liad̃am̃* M<sub>1</sub>, but the common reading is as in text. In cases like this the figures .11. are sometimes read as eleven, and sometimes as two.
2818. The same remark will apply to the number of years as in the previous note.
2852. *añ uoag̃air̃ĩ d̃ct̃ ser̃*, etc., M<sub>1</sub>.
2906. *rã beir̃b̃* M<sub>1</sub>M<sub>2</sub>. 2907. *sur̃ nã flead̃air̃b̃* M<sub>1</sub>.
- 2910-22. From the words *tinne mac Conñac̃* in 2910 to the same name in 2921-2 om. F<sub>2</sub>, through a scribal oversight, the scribe's eye having lighted on the second occurrence of the name, instead of on the first—a common blunder in this ms.
2919. *ó C̃ruad̃am̃* M<sub>1</sub>; *ó C̃ruad̃am̃* F<sub>1</sub>.
- 2961-2. *oá ngoir̃cear̃* RH for *oá ngoir̃ci*. 2971. *cong̃ñáil̃* ms.
3018. *mer̃be* F<sub>2</sub>. 3019. *ccuill̃* F<sub>2</sub>. 3068. *rẽ beir̃* R.
3098. In translation insert a comma after 'jesters'.
3135. *ráir̃l̃air̃ĩg̃*. The word means skilled physician, and is sometimes confounded with *cáir̃l̃air̃ĩg̃*, which means surgeon.
3139. *aiññr̃én* om. RH. 3232. *mõr̃ad̃ mõb̃* F<sub>1</sub>. 3236. *rõ HR*.
3260. *oub̃loing̃ear̃*. The word means a fierce band of exiles. See note on line 2034.
3315. *nã t̃r̃ĩ m̃ic* om. M<sub>2</sub>; HR give. 3319. *focl̃a* F<sub>2</sub>; *focl̃a* F<sub>1</sub>.
3334. *mõb̃ poñ uoao* M<sub>1</sub>.
3335. *lẽ cur̃br̃eanñ* M<sub>2</sub>; *cr̃uoc̃a* F<sub>1</sub>; *cr̃uoc̃a* F<sub>2</sub>; *lẽ cur̃br̃uonñ* F<sub>1</sub>F<sub>2</sub>.
3336. *coim̃leang̃* M<sub>1</sub>. 3426. *mañanñac̃* F<sub>1</sub>F<sub>2</sub>. *ng̃le* M<sub>1</sub>M<sub>2</sub>.
3349. *ir̃ é añ Coñcub̃ar̃-ro* to end of paragraph om. RHF<sub>1</sub>, but given in W; also in F<sub>2</sub>, with a little variation.
3441. In translation for went read went on an expedition.
3474. *ceang̃al̃ nã gc̃úig̃ g̃caol̃*, the binding of the five smalls, that is, of the wrists, the ankles, and the neck: so Haliday; so also Young, Trans. R.I.A. 1. Antiquities, p. 71, where he gives 'bound neck, hands, and heels,' as a translation of *rã chuig̃ caol̃ rañ doñ cheang̃al̃*, taken from the lay of Conñ mac añ Deir̃g̃. See on this subject Sterne, Zeitschrift für Celtische Philologie, Band vi, Haft I.



p. 188. Ceangal na ceirí gcaol is also sometimes met with. The three *caols* appear to be caol an buinn, caol an vromas, caol na coire, *Ibid.*

3494. ar áir no ar éigin, lit. 'by consent or by force': but the phrase has acquired a more general signification.

3566-85. Nearly all this passage om. M<sub>1</sub>.

3569-85. From ríceao of 3569 to end of 3585 om. F<sub>1</sub>.

3584. coḡuoe ciḡ F<sub>2</sub>.

3599. rriab nveapḡ M<sub>1</sub>; both rriab and rriab are given in M<sub>2</sub>.

3671-4301. Wanting in M<sub>1</sub>, six pages of the ms. being lost.

3847-51. amail . . . , apodonois om. M<sub>2</sub>; D, etc., give.

3859-60. napaḡ in these two lines M<sub>2</sub>; some mss. write nápaḡ; napaḡ M<sub>5</sub>. See vol. i., pp. 220-1, where nápaḡ is written, though M<sub>1</sub> has napaḡ *in loco*.

3967-82. Three of these quatrains are given in B. Lec., fol. 300 a, b, in the course of a poem which begins cro toireach ría roibi.

3968. tucta B. Lec.

3970. anoirceach for ar veac B. Lec. (translation doubtful).

3971-4. om. B. Lec.; translation of line 3974 doubtful.

3976. tucta amne B. Lec.

4025. In translation read Cathaoir for Conaire.

4039. Read éin.

4040. veicneamair M<sub>2</sub>, &c.

4100. Poem given in Battle of Magh Lena, p. 8; also in 23 K 46, and in 23 L 26, p. 17.

4101. gcéocacac M<sub>2</sub>; céocacac M<sub>5</sub>, etc.

4102. pá om. M<sub>2</sub>; pa caom clú M<sub>5</sub>; D as in text.

4103. éirinn M<sub>5</sub>D; M<sub>2</sub> as in text.

4118. ní ar lion éac na comlonn M<sub>2</sub>; M<sub>5</sub> reads similarly (cac, comlonn M<sub>5</sub>).

4120. ne feolaḡ a ríḡneaguib 23 K 46; ne feolaḡ ar ríḡleacac 23 L 26; ar feoluib ar ríḡleacac 23 Q 17; ar ríḡleuib ar ríḡleacac M<sub>2</sub>; ar feoluib ar ríḡleacac M<sub>5</sub>D (with a slight variation); ar feoluib ar ríḡleacac C<sub>1</sub>; ne feoluib ar ríḡleacac F<sub>1</sub>; and so on for endless variations.

4122. a oiricil for a taball 23 K 46.

4123. In a marginal note to F<sub>1</sub> we read:

ní abhann cach muiḡe léna ḡo raibe an ḡorta acé i rin mumhan amáin  
aḡur ar amlaib acé in leacbhann rin aicé

ḡo niteab cac a éile

Seacbhinn mumhan minnéithe.

4125. ḡér éian ḡar 23 L 26.

4126. feoil M<sub>2</sub>; lionn M<sub>5</sub>DC<sub>1</sub>.

4127. moḡ D.

4133. ar M<sub>2</sub>M<sub>5</sub>, etc.

4135. caibléic M<sub>5</sub>; M<sub>2</sub> as in text.

4145. 'S om. D.

4172. cmeab M<sub>5</sub>; as in text M<sub>2</sub>.

4193. o'áile báir a, etc. D; tar éir marbca, etc. M<sub>5</sub>.

4197. élonne D.

4247. a meic for a n-éas D.

4248. ar for 'rir D; do rḡeul mop P.

4247-54. Text of quatrains as in M<sub>2</sub>. These quatrains are given in LL, p. 147: see Rev. Celt., vol. xi., p. 44.

4417. lié M<sub>1</sub>; lioc M<sub>2</sub>M<sub>5</sub>, which read.

4421. bliaḡan the gen. reading.



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4424. béim M<sub>2</sub>; lén DM<sub>2</sub>M<sub>1</sub>. oipeadap M<sub>2</sub>M<sub>5</sub>; as in text M<sub>1</sub>. ap for for M<sub>2</sub>.
4435. bpleapγ óir M<sub>2</sub>M<sub>5</sub>; as in text DM<sub>1</sub>.
4437. nac bpadaró D, but generally nac padaró; for translation read who beheld not the land of their ancestors.
4456. ap é gníotharó ap líot linn M<sub>2</sub>M<sub>3</sub>D; M<sub>1</sub> as in text.
4552. ullta M<sub>2</sub>M<sub>5</sub>; ulltaib M<sub>1</sub>. réim M<sub>1</sub>; réim M<sub>2</sub>M<sub>3</sub>D, etc.
4553. ótd M<sub>1</sub>M<sub>2</sub>M<sub>3</sub>D, etc. 4613-24. These quatrains om. D.
4615. adaro the common reading. 4617. beas M<sub>2</sub>.
4621. ríot M<sub>2</sub>; as in text M<sub>1</sub>M<sub>5</sub>.
4624. theasail M<sub>2</sub>M<sub>5</sub>; as in text M<sub>1</sub>. 4762. cpice M<sub>2</sub>.
4763. ag roðail réo ruim a glac M<sub>1</sub>; ag óail réo M<sub>5</sub>.
4776. Ceit for Tadō M<sub>2</sub>.
4864. read muhaim. 4915. read leitglinn. 4960. read weapnaró.
- 4973-6. om. M<sub>1</sub>D. 4974. glaid for róiglaib M<sub>5</sub>. 4978. read fear muige.
- 4994-7. Quatrain given in B. Lec., fol. 167 a b.
4994. an maich rí M<sub>2</sub> Lec.
4995. leat ro baol M<sub>1</sub>M<sub>2</sub>M<sub>3</sub>D, etc., the usual reading of Keating mss. for 1 Uleapib cpai of B. Lec., which has been adopted (slightly altered) in text; the place, however, has not been identified.
- 4996-7. Text as in M<sub>2</sub>. 4996. ró om. M<sub>1</sub>D. 4997. padaim B. Lec.
5067. ap nac M<sub>2</sub>; ir nac F<sub>1</sub>F<sub>2</sub>. 5146. buó M<sub>5</sub>; contr. M<sub>1</sub>M<sub>2</sub>.
5071. ap nar M<sub>2</sub>; ir nar F<sub>1</sub>F<sub>2</sub>. 5184. um baid as in text M<sub>1</sub>M<sub>5</sub>.
5198. Latharlog mor is the reading of the printed version of this narrative in Sil. Gad. (from Eg. 1782). A version of the narrative is also given in the Book of Lismore, 193 b (O'Longan's copy), where the reading is nī gadbēa for nech roib co weapnaró laēapir póll calman ro. All the Keating mss. read as in text.
5244. weimneis M<sub>1</sub>; weimneit M<sub>2</sub>M<sub>5</sub>; weimneich D.
5247. ro cleit M<sub>1</sub>; pa leit M<sub>2</sub>M<sub>3</sub>D, etc.
5248. Text as in M<sub>1</sub> (which, however, writes roibleit).
5270. cuipir M<sub>2</sub>D. 5272. cuipir M<sub>2</sub>D.
- 5272-3. For nac paibe a beas, M<sub>1</sub> has nar rón adōap a inmó.
5314. nī bī D, as in text M<sub>1</sub>M<sub>2</sub>.
5316. an tpeap, etc.; this counsel Flaithri does not say was good in this sentence, but that is implied. In M<sub>1</sub>S it is stated expressly that it was good, in the clause beginning éigcpionna beor o'énneac nac moḡuó, etc.
5330. guailrōe M<sub>2</sub>. 5347. ruóruḡad M<sub>5</sub>D.
5349. impuorain M<sub>2</sub>; impuorain M<sub>1</sub>DM<sub>5</sub>. 5351. ro mss.
5354. bī M<sub>2</sub>; bīa M<sub>1</sub>M<sub>3</sub>D. 5362. buirōne bann M<sub>2</sub>D as in text M<sub>1</sub>M<sub>5</sub>.
5374. After rapai M<sub>5</sub> reads Cpíort ro beit ap na éurad, moipann, etc.; DM<sub>1</sub>M<sub>2</sub> as in text.
5411. anabainn is the reading of the mss.; and it should be an adainn (i.e., an the article) if we omit the é after pompa, as DF<sub>1</sub>F<sub>2</sub> and most mss. do. The omission of é is perhaps the easier reading: but é is given in M<sub>1</sub>M<sub>2</sub>M<sub>5</sub>, etc.
5464. copy of this poem in B. Bal. fol. 136; B. Lec. fol. 139.
5480. éipe, ir fóola, ir banba M<sub>2</sub>; as in text M<sub>1</sub>.
5490. baóbbuó M<sub>1</sub>; baóbbēa M<sub>2</sub>; baóbbēa M<sub>5</sub>.
5522. mac copmaic Cair is inserted in M<sub>5</sub> before luēt. 5526. Ierus M<sub>2</sub>.

- 5522-29. om.  $M_1M_2D$ ; given in  $M_3$ , etc.  
 5557. see B. Lec., fol. 86, line 17.  
 5558.  $\alpha\sigma\upsilon\alpha\lambda\alpha\mu\omicron\iota\tau$  several mss.  $\alpha\tau\ \epsilon\upsilon\alpha\lambda\alpha\mu\omicron\iota\tau$   $M_2$ .  
 5562.  $\zeta\upsilon\tau$  for  $\zeta\omicron$   $M_2$ ;  $\zeta\omicron\tau$   $M_1$ ; no  $\zeta\upsilon\tau$   $M_3$ ;  $\zeta\omicron$   $D$ , etc.  
 5567.  $\beta\lambda\omicron\iota\omicron$   $D$ ; but generally as in text.  
 5585.  $\upsilon\acute{\epsilon}\alpha\eta\alpha\eta$   $M_2$ ;  $\upsilon\acute{\epsilon}\alpha\eta\alpha\eta$   $M_3D$ , etc.  
 5588.  $\eta\alpha\tau$   $n\alpha\zeta\alpha\iota\omicron$  om.  $M_2M_3$ ; given in  $D$ , etc.  
 5592-3.  $\alpha\zeta\upsilon\tau$   $\mu\alpha\omicron$  to  $\beta\tau\acute{\alpha}\tau$  line 5593 om.  $M_2M_3$ ; given in  $D$ , etc.  
 5598.  $\upsilon\acute{\alpha}$  om.  $M_2M_3$ ; given in  $DM_1$ , etc.  
 5603.  $\mu\iota\varsigma$  . . .  $\zeta\acute{\epsilon}\alpha\sigma\omicron\acute{\alpha}\tau\alpha\iota\zeta$  om.  $M_2$ . 5616.  $\tau\acute{\iota}$   $M_2$ .  
 5628-9. For  $\alpha\eta$   $\beta\tau\iota\iota\iota\omicron$ , etc., which is the reading of  $M_2M_3$ ,  $\epsilon\tau\acute{\epsilon}\omicron$   $\alpha\tau$   $\tau\zeta\epsilon\lambda$   
 $\alpha\zeta\upsilon\iota\beta\tau\iota$   $\upsilon\iota\iota\iota\iota$   $\alpha$   $\beta\tau\acute{\alpha}\iota\tau\epsilon$ , etc.  $D$ .  
 5695.  $\epsilon\omicron\epsilon\iota\iota\omicron$   $M_2$ . 5770.  $\alpha\tau$   $\mu\iota\upsilon\alpha\iota\omicron$  om.  $M_2$ ;  $DM_3M_1$  give.  
 5787.  $\tau\iota\omicron\zeta\eta\alpha\acute{\epsilon}$   $M_2$ ;  $\tau\iota\omicron\zeta\eta\alpha\acute{\epsilon}$   $M_1M_3$ .  
 5813.  $\upsilon\omicron\eta$   $\upsilon\omicron\eta\alpha\eta$  om.  $M_2M_3$ ;  $M_1$  gives; and the words are necessary to  
 prevent confusion between the centuries and the ages of the world.  
 5828.  $\alpha$   $\eta\alpha\lambda\beta\alpha\iota\eta$   $M_1M_3$ , etc.;  $\acute{\omicron}$   $\alpha\lambda\beta\alpha\iota\eta$   $M_2$ .  
 5831.  $\beta\tau\acute{\alpha}\iota\zeta\iota\epsilon$   $M_2$ ; as in text  $M_1M_3$ , etc. 5940.  $\beta\iota$   $M_2$ ;  $\beta\alpha\omicron\iota$   $M_3$ .  
 5942-3.  $\tau\acute{\iota}$   $\acute{\epsilon}\iota\epsilon$   $\upsilon\epsilon\tau\epsilon\tau\epsilon\tau$  om.  $M_2M_3$ ;  $M_1$  gives.  
 5948.  $\tau\acute{\iota}$   $\alpha\lambda\beta\alpha\eta$  om.  $M_2$ ;  $M_3$  gives. 5964.  $\lambda\omicron\alpha\tau\eta\eta$   $M_2$ .  
 5982-90. om.  $M_2M_3$ ; given in  $M_1D$ ;  $D$  om.  $\tau\eta\acute{\alpha}$  in 5982, but otherwise agrees  
 with text.  
 5993.  $\zeta\alpha\zeta\tau\alpha\upsilon\iota\beta$   $M_2$ .  
 6003.  $\tau\upsilon\alpha\tau\lambda\omicron\zeta\alpha\iota$   $M_2$ ;  $\upsilon\tau\upsilon\alpha\tau\lambda\omicron\zeta\alpha\iota$   $M_1$ . 6005.  $\alpha\iota\tau\omicron\mu\iota\omicron$   $M_2$ .  
 6013. Bisey  $M_1$ ;  $M_1$  inserts Berclay after Bisey;  $D$  also inserts Berclay  
 which is not in  $M_2$ ;  $D$  writes Gimhard for Giffard;  $M_3$  has a different arrange-  
 ment of paragraphs.  
 6127.  $\mu\beta\tau\iota\omicron\tau\tau\alpha\iota\mu\iota\omicron$   $M_1M_2M_3$ ; but  $\eta\alpha$   $\mu\beta\tau\epsilon\alpha\tau\eta\alpha\acute{\epsilon}$  in 6130  $M_2M_3$ .  
 6134.  $\zeta\upsilon\alpha$   $M_2$ ;  $\zeta\upsilon\alpha$   $M_3$ ;  $\zeta\upsilon\alpha$   $M_1$ . 6135.  $\varsigma\upsilon\iota\omicron\iota\tau$   $M_2$ ;  $\varsigma\upsilon\iota\omicron\iota\tau$   $M_1$ .  
 6149.  $\epsilon\tau\omicron\mu\iota\epsilon$   $M_2M_3$ ;  $\epsilon\tau\omicron\mu\iota\epsilon$   $M_1D$ , as in text.  
 6151.  $\lambda\epsilon\alpha\tau\alpha\eta\alpha\acute{\epsilon}$   $M_2DM_1$ , etc. I have, however, written  $\lambda\epsilon\alpha\tau\alpha\eta\alpha\acute{\epsilon}$  through-  
 out, which accords with the common pronunciation.  
 6152.  $\lambda\omicron\eta\upsilon\alpha\iota\eta$   $M_2$ , as in text  $M_1$ .  
 6237.  $\beta\tau\iota\omicron\tau\tau\alpha\iota\eta$ ,  $\mu\beta\tau\iota\omicron\tau\tau\alpha\iota\eta$   $M_2$ . 6256.  $\lambda\alpha\eta$   $M_2$ .  
 6291-2. In the same line in  $M_1$  we have  $\upsilon\tau\lambda\alpha\mu\upsilon$  and  $\omicron\tau\lambda\alpha\mu\upsilon$ .  
 6348.  $\mu\alpha\tau$  many copies, as in text  $M_2$ .  
 6385.  $\beta\tau\iota\alpha\tau\alpha\acute{\epsilon}$   $M_2$ ;  $\beta\tau\iota\alpha\tau\alpha\acute{\epsilon}$   $M_1$ ;  $\beta\tau\iota\alpha\tau\alpha\acute{\epsilon}$   $F_1F_2$ .  
 6386.  $\tau\acute{\alpha}\tau\alpha\acute{\epsilon}$   $M_1M_2M_3$ ;  $\tau\acute{\alpha}\tau\alpha\acute{\epsilon}$   $F_1F_2D$ , etc.  
 6395.  $\epsilon\omicron\eta\zeta\alpha$   $M_2$ , as in text  $M_1$ .









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